

The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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OFFICE 37 PARK ROW (ROOM 20.)

ANNIVERSARY

OF THE

AMERICAN EQUAL RIGHTS ASSOCIATION.

THE AMERICAN EQUAL RIGHTS ASSOCIATION will hold its Anniversary in New York, at STEINWAY HALL, Wednesday and Thursday, May 12th and 13th, and in Brooklyn, ACADEMY OF MUSIC, on Friday, the 14th.

After a century of discussion on the rights of citizens in a republic, and the gradual extension of Suffrage, without property or educational qualifications, to all white men, the thought of the nation has turned for the last thirty years to negroes and women.

And in the enfranchisement of black men by the Fourteenth and Fifteenth Amendments to the Federal Constitution, the Congress of the United States has now virtually established on this continent an aristocracy of sex; an aristocracy hitherto unknown in the history of nations.

With every type and shade of manhood thus exalted above their heads, there never was a time when all women, rich and poor, white and black, native and foreign, should be so wide awake to the degradation of their position, and so persistent in their demands to be recognized in the government.

Woman's enfranchisement is now a practical question in England and the United States. With bills before Parliament, Congress and all our State Legislatures—with such able champions as John Stuart Mill and George William Curtis, woman need but speak the word to secure her political freedom to-day.

We sincerely hope that in the coming National Anniversary every State and Territory, east and west, north and south, will be represented. We invite delegates, too, from all those countries in the Old World where women are demanding their political rights.

Let there be a grand gathering in the metropolis of the nation, that Republicans and Demo-

crats may alike understand, that with the women of this country lies a political power in the future, that both parties would do well to respect.

The following speakers from the several states are already pledged: Anna E. Dickinson, Frederick Douglass, Mary A. Livermore, Madam Anneke, Lilly Peckham, Phebe Couzens, M. H. Brinkerhoff, Olive Logan, Mrs. E. Oakes Smith, Elizabeth Cady Stanton, Henry Ward Beecher, Olympia Brown, Robert Purvis, Josephine S. Griffing, Lucy Stone, Ernestine L. Rose, Susan B. Anthony, Theodore Tilton, Rev. O. B. Frothingham, Amelia Bloomer, Mrs. Frances McKinley.

LUCRETIA MOTT, President.

Communications and Contributions may be addressed to the Treasurer, John J. Merritt, 131 William street, New York.

Newspapers friendly, please publish this Call.

THE CONVENTION.

We have sent out hundreds of invitations to distinguished men and women in foreign lands, as well as our own, to be present or write letters to be read in our coming Convention. We shall give a column each week to a few of the many answers, as it will be impossible to read them all in the Convention.

FLORENCE, 4th Month 21st, '69.

MRS. STANTON—Dear Friend: Yours of the 15th inst. was received last evening. As it would be a pity to get into a quarrel with you at the very outset of my reply, I may as well let your estimate of my opinion of THE REVOLUTION and its editors stand without comment. But if I thought even worse of these than I do—were that possible!—it would not destroy my interest in the good cause, which, if so unworthily served by this particular set of its advocates, needs, doubtless, all the more, the help of us unexceptionable and discreet upholders of it, who are worthy to serve it, and can serve it wisely and well, and without dragging along with it such a train of incongruities, or surrounding it with such a thorn-hedge of repellant idiosyncracies. There! that will do for an exordium embodying the inspiration effluent from your own epistle, and influent into my receptive understanding? If so, I will go on to say that, in spite of the apprehended presence of the editors aforementioned, I hope to be present during a part of the sessions of the A. E. R. Association, trusting that the "gall of bitterness" I may thereby be constrained in some measure to taste will be somewhat neutralized as to its effect on my gustatory nerves, by the honey of amiability and the milk of human kindness which on that occasion will flow from other sources into the common channel, and, for the rest, that the consciousness of being in the way of my duty will sustain me under any lingering residuum of disagreeable experience which the countervailing influences fail to eliminate. Moreover, if, during the period of my presence, the time should not be fully occupied by other speakers, I shall not object to being regarded as ready to use a portion of it in giving vocal testimony to my friendly regard for the enterprise, which even the errors and the faults of certain of its conspicuous champions cannot rob of its right to general favor and speedy success.

Trusting that I have thus defined my position, in such sort as to work an effectual exclusion of the conclusion that, in being present at the same meeting and favoring the same measures as the editors of THE REVOLUTION, I in the least degree renounce any part of my settled faith in the doctrine of Total Depravity (as exemplified in them), I conclude with the assurance of my most friendly regard for yourself personally, as distinguished from your editorial identity, and so I subscribe myself

Yours truly, C. C. BURLEIGH.

Brave Charles! This shows the right kind of faith in oneself, not to be afraid to mingle with publicans and sinners, but magnanimously to come down and help roll "the cause" up the hill. Instead of wrapping his ministerial mantle about him and thanking God that he is not like us of THE REVOLUTION, "totally depraved," lo! "unexceptionable and discreet," he comes a missionary to us poor heathen, waiting and watching for the glad tidings of the gospel of enfranchisement.

37 HUNTINGTON ST., BROOKLYN, April 15, 1869.

MY DEAR MRS. STANTON: My official duties will prevent my attending your anniversary, but nevertheless I thank you for your kind invitation to be one of the speakers on that occasion. * * * I am not prepared to say that I am in favor of unrestricted suffrage; but whatever the restriction, it should be one that the person affected by it could overcome.

Yours cordially, WM. H. BURLEIGH.

WASHINGTON, D. C., April 20th, 1869.

MY DEAR MRS. STANTON: In reply to your letter of the 15th inst., I beg leave to state that I have just written a notice of your Anniversary, which will appear in the Washington Chronicle to-morrow. If I cannot be classed among those whom you call the champions of your cause, still do not put me down among those who ridicule or assail it. There is so much of genuine earnestness and womanly impulse in it, that gallantry, if nothing else, should constrain me to respect it. Perhaps neither you nor I may live to see the day of its triumph, and I think you may rest assured that if it is defeated it will be mainly because it is most conscientiously objected to by women themselves.

Very truly yours, J. W. FORNEY.

If Mr. Forney does not propose to leave this sphere in a hurry, he will live to see American women go up to the polls in glad procession with their sires and sons to ballot for an equitable division of the good things of this life.

EDITOR'S OFFICE OF THE SUN,
New York, April 18, 1869.

DEAR MRS. STANTON: I can't make a speech, and I am too much like H. B. S., sound as to the theory, but too lazy as to the practice. Besides, I am beaten on Greeley and much depressed.

Yours sincerely, C. A. DANA.

We urged Mr. Dana not to waste all his sweetness on Mr. Greeley, but to reserve some for the Woman's Convention. As the women of Spain are now wide awake and have just started a paper to discuss national affairs, and are in constant communication with THE REVOLUTION, there will be no great need of an American Minister in that country.

We have received letters from Madam Anneke, who will speak in German, and from Madam Herminet, who will address the Convention in French. We hope their countrywomen will come out in large numbers to hear these distinguished authors as well as speakers.

UP BROADWAY.

BY ELEANOR KIRK.

CHAPTER VIII.

"You know as well as you know that you have life and feeling, that the course you have pursued for the last few years is not only destructive to the body, which God gave you to care for and keep pure, but also destructive to your soul. By soul, I mean the higher, more exalted portion of your nature. Anything from which our understanding and heart revolt we should avoid, even if in so doing we die daily and at last literally. I believe, as you say, that hundreds of women are driven to prostitution from the effects of want, grim hunger and cold, and therefore have not a word to say in regard to your past life; but the present is mine. In a strange but loving manner, Heaven has directed my steps in your direction, and I cannot—will not—leave you to follow a business which must send you to your grave dishonored, leaving only a heritage of infamy to your dear little daughter."

"There is no help for it," she sighed. "Grateful as I am for your sympathy and kindness, I can make no promises. God knows, I would be glad to do differently, but what is there in life for a woman after she has once fallen? You know too well that her course is down, down, forever down. Society allows her no alternative."

"But you have set aside all social laws in the past, why not ignore conventionalisms still farther, by daring to turn your back upon all such influences, and by respecting yourself? Let society go its own way, where your conscience and common sense approve. Why should you care what the world says or does? You certainly are not mindful of its requirements now; a pure life need make you no more so! and just remember, as I have told you before, that you have no right to expect anything from social etiquette, excepting so far as you conform to social rules. Notwithstanding your intimacy with sin, it would, I know, grieve you fearfully, did you think that Mary would ever be led to follow in your footsteps."

"Oh, God forbid," she moaned, clasping her hands convulsively.

"Well, then, you certainly cannot blame other mothers for wishing to keep their daughters away from influences which they know to be unhallowed. It is right for them to be thus particular!"

"Why not put the boot on the other foot a while?" she queried. "Women are only fearful about those of their own sex. It doesn't matter to them how many libertines they entertain;" and now her eyes flashed fire. "The more conquests a man has made, the more ruins he has effected, the better his recommendation to genteel society; but his victims, where are they? A reformed rake, so an old writer puts it, 'makes the best kind of husband,' but who ever heard of a reformed prostitute making a good wife? Pshaw! how ridiculous to talk on so one-sided and unjust a subject. I tell you, madam, there is no chance for a woman in the world."

"I have thought this matter over thousands of times, and deplored the existence of such a state of things in this enlightened and intelligent age, but this is my rock," I replied. "And it is a glorious one to anchor to. It is none of our business what Tom, Dick or Harry does, how much sin they are guilty of, or how

much their commissions are winked at, but it is our business what we ourselves are guilty of, because in a large sense of the word we are our own keepers, and consequently our responsibility can scarcely be estimated. We must leave off thinking of other people's digressions from rectitude, and the manner in which such digressions are received, and weed the garden of our own souls carefully, not forgetting all the time to sow the seeds of charity. Thus we shall be enabled to do ourselves and others justice."

"A very good doctrine to preach," she answered; "but I am fearful it will hardly work well. You never were tempted; you never were tried; you never were hungry and cold; you never had a little one crying for food you were unable to furnish. What do you know of the awful ills of life? Delicately reared, well cared for, sheltered from every rough wind, how can you judge for me?" and now the lines around the sufferers' mouth grew hard and ominously distinct.

Notwithstanding the unquiet look on my friend's face, I could not refrain from smiling, as I remembered how sorrow and keen soul-trials sometimes develop selfishness, and I went back four years before to my own heart-ache, my own dark hours, and—as I then thought—unparalleled wretchedness, and recalled the tempests of passion, the fearful struggles between desire to leave a world I considered so unfairly governed, and the duty I owed to the life a Higher Power had given me to nourish and care for. She saw my smile and, with her peculiarly keen intuitions, remarked eagerly:

"Your expression says, 'I do know something of the storms of life.' Tell me, dear Madam, have you ever suffered any sorrow that can be compared to mine?"

I realized that a leaf from my own experience would be of use, and replied:

"Like you I have been hungry and cold. I have not only put one babe to bed unfed, but four precious little ones. Like you I have had no shelter. Our histories differ essentially; but I truly believe that there has been as much wormwood and gall compressed into a few years of my life as into your own, sad as I realize your case to have been."

"And yet you maintained your own self-respect?" she half queried and half affirmed, bursting into tears.

"Yes, my dear, not only my own self-respect, but have lived to thank God for those moments of anguish, realizing fully the good they have done me. Nothing can develop a nature like sorrow. Sunshine may do for a while, but the land which does not receive the pelting storm as well as the gentle dew never amounts to much, and its grain is not worth the last threshing."

Just then I heard some one run quickly up stairs; saw my companion's cheek pale, and in a second she had started for the door, but she was too late. The visitor entered hurriedly. I looked up and recognized (how I should like to write his name in letters of fire!) a MINISTER, a man who professes belief in the hottest kind of eternal damnation, and whose pleasure it is to shake his congregation over the bottomless pit, on all occasions. For a moment he was speechless. Then his old hypocritical manner returned, and with it his self-possession.

"Oh, good afternoon," he blarneyed, walking toward me with outstretched hand, which, by the way, I didn't see, just about then. "I am very glad to meet you here." Then, turning to the agitated woman, who was still standing by

the door, he said, blandly: "Mary, I have come to see if you could make me a dozen shirts?" Then, looking around to my corner, continued, while his eyes rested everywhere but upon my face: "I have been interested for some time in this young woman, and have striven to do her what little good lay in my power, and"—

"And," said I, taking up the little conjunction, "it is entirely unnecessary for the Rev. Mr. — to add another lie to his already overflowing list. I perfectly understand the nature of your business here this afternoon, and do me the favor to leave immediately. Mary is my exclusive property now, and desires never to see your face again."

(To be Continued.)

FANNY WRIGHT.

BY ELIZABETH OAKES SMITH.

I ARRIVED in the city of New York near the close of the year 1839, and the great topic of conversation was this remarkable woman, who was most certainly the pioneer woman in the field of the lecture-room, as well as in the abolition movement, so far as a ripe intelligence is concerned. The newspaper press at that time was even more abusive than it now is, and a woman who in any way departed from the conventional sphere of her sex, was loaded with abuse, which continued for many years later, most especially by the religious press. I have an article from the *Independent*, which is now a supporter of the very opinions for which it went out of its way to condemn me for advocating.

Fanny Wright was most grievously aspersed on every side, and she must have felt to the core her own innate worthiness, to bear it as she did. She had been speaking at "Old Tammany," from whence, by some popular movement, she had been driven out, and was lecturing in Clinton Hall, somewhere near the old Park Theatre. I was very anxious to hear her; for having been always accustomed to the conversation of superior women, who voted in ecclesiastical movements, and expressed themselves with force and independence upon all subjects, whether of church or state, I saw nothing out of the way in her extending her audience from the parlor to the forum.

Not so my friends and relatives, who were strictly conservative and conventional: no sooner did I express a wish of the kind than it was strenuously opposed, as a most unwarrantable breach of the proprieties, and an indication of a leaning in the same way, in opinions. This was true if we except the religious basis, for from a child I had rebelled in thought against the limitations which society prescribed for my sex. Fanny Wright, they said, was an "infidel," using the word precisely as a Turk might have applied it to a Christian, omitting the expletive "dog." This was made the basis of the hue and cry against her, though the true meaning of it all was, that plain, simple-minded men were scared out of their wits, lest their wives should learn from her example something that would induce them to question masculine supremacy.

I never believed much in what is popularly known as the "crushing iron heel" of the other sex; for a woman, individually, is not easily suppressed, and collectively the sex is about as well developed as the other, both needing to be educated up to a higher, more harmonious, and more generous standpoint, when these aggressive and disuniting elements will disappear.

More than one woman has told me that her husband had locked her in her room to prevent her from going to hear me speak, which was very foolish in him, for, of course, she contrived to get out of the window and come and found him there before her. This being ten years after I heard Fanny Wright speak, is evidence that public opinion had not greatly changed, up to that time, when the press subjected me to that Marsyan process with which it sometimes regales its appetite for abuse.

It was a cold, winter night—there had been a slight fall of snow, which melted as it fell, and produced that uncomfortable state of the streets known as "slushy," in which New York is pre-eminent, when I prevailed upon my honored husband to go with me and hear the famous woman. It was Sunday evening, and, notwithstanding his hostility to all "new-fangled notions," and his belief, which he held to the last, in the subordination of all but exceptional, that is women of genius, he went through the fog and mud, and helped me through to this, in his eye, most objectionable place of resort.

I remember we went up stairs and turned into a very dirty, dimly-lighted hall, filled with straight wooden benches, and only three persons in it. The appointed hour had already arrived, and slowly, men, one after another, sauntered in—several women, also, some with babes in their arms, and all bringing an atrocious odor of tobacco, whiskey, and damp clothing. At length, there might have been fifty persons, not more, present, and these began to shuffle and call for the speaker. It was all so much more gross and noisy than anything I had ever encountered where a woman was concerned, that I grew quite distressed, and the bad atmosphere nearly made me faint, but I was too eager to hear to admit the idea of going out.

At length, the door in the rear of the desk opened, and a neat foot was placed upon the platform, for in those days the skirt of a woman's dress was ample in breadth but brief in the length of it. She was a full-sized woman, with well-developed muscle and handsomely shaped, dressed in black silk with plain linen collar and cuffs. Her head was large but not handsome, comparatively low, but broad, indicating force and executive ability. She wore her hair short, but it could hardly be said to curl, waving slightly. Her features were all good, and the smile, sweet with a touch of feminine sadness, eyes well set under the brow, not high, brow, which was marked by long horizontal lines. She was pale, but not sallow, and there were an earnestness and wholesomeness about Fanny Wright that made their way to the mind and heart. Her gestures were very few, and natural, and in good taste; she seemed so altogether superior to her audience, that I felt at once a sympathy with those who came to hear, and regret that any prejudice should debar intelligent people from listening to a discourse so much above the average to which we all listen of a Sunday night.

I ought to say, however, that it was entirely political, and was very democratic. She was at intervals applauded, but did not seem to expect or care for it. I should not call her eloquent. She imparted no glow, but she was argumentative, and forceful. She made no religious allusion, and said not one word which any sound-minded men might not have said with approval. Her self-poise was very fine. She was at home on her subject, and did not beat the air with vain efforts to say what was but half-digested in her own mind.

Gifted as Fanny Wright was, her career was not a happy one. Why should we talk about happiness, when none of us ever know, or expect to realize it—slipshod content may be reached by the careless and unambitious, but happiness never.

Her subsequent career was little known to me, except through the newspapers, until I lectured in Cincinnati, in 1855, when I heard some painful particulars. Her husband certainly treated her in a most ungenerous and unmanly way, and I much fear her daughter was not without blame. I had those particulars from a highly reliable source, being her lawyer. M. D'Arusmont, had been penniless but for her, and he meanly endeavored to wrest her property from her under the statutes that make a woman's person, goods and chattels all pass to the ownership of the man who marries her.

Madam D'Arusemont desired to educate her daughter for a public speaker—and to prevent this, asserting that the girl was disinclined thereto, he took her away from her mother and kept her away till she, the mother, died. It is most likely that the young lady inherited neither the talents nor aspiration of her nobly-endowed mother, and was deficient, perhaps, in the mere tender emotions, as we do not hear of her making any effort to see or minister to the comfort of the being to whom she owed life, and property, and fame.

Disappointed in all her efforts, and not clearly foreseeing that time will revise and reverse the record of to-day, Madam D'Arusemont passed some sorrowful years in Cincinnati, in almost total neglect. With my own spiritual ideas, which enable me to ignore many discomforts, in the firm belief of a better state hereafter, I must believe that this truly superior woman was less at ease with herself and the world because of this gloomy skepticism of hers, which debarred her from the hopes and comforts of religious belief. But faith is not an effort of the will.

There was one curious coincidence, which occurred shortly before her death, which would do the heart of an astrologer good, as going to show—

There is a Divinity

That shapes our ends, rough hew them as we may, and that certain persons are brought into juxtaposition by an irresistible destiny.

Madam D'Arusemont was walking through one of the streets of Cincinnati, when a slight layer of ice rendered the footing precarious. It afterwards appeared that Monsieur, at the same moment, was making his way, also, through a parallel street, and on a line with herself. Both fell, at the same moment—she broke her ankle, and he broke his wrist.

SCIENTIFIC SUNDAY SCHOOLS.—Professor Huxley and M. Alphonse Esquiros (the London correspondent of the *Revue des Deux Mondes*) were among the guests at the recent annual dinner of the Liverpool Philomathic Society. Professor Huxley, in allusion to the importance of spreading a taste for scientific studies, expressed the hope that the time was not far distant when Sunday schools for teaching science would be established in every parish in the country.

Why not? Was it Dr. Young who exclaimed,

"An undevout astronomer is mad!"

The same is really as true of all genuine scientific persons. The better the interior law of things is understood, surely the more the power that contrived and created them must be adored.

ENGLISH CORRESPONDENCE.

MANCHESTER, March, 1869.

To begin with an account of work in hand, I must refer to the proposed remedial legislation on

THE PROPERTY OF MARRIED WOMEN.

We are busy now getting up petitions, all over the country, in support of the second reading of the Women's Property Bill which is to take place a week or two after Easter. They are in the following simple form:

To the Honorable the Commons of Great Britain and Ireland, in Parliament assembled:

THE HUMBLE PETITION OF THE UNDERSIGNED SHEWETH,

That the Common Law of England which gives the personal property and earnings of a wife to her husband is unjust in principle, and that the consequent injury presses with especial hardship on the poor, who cannot afford to protect themselves by marriage settlements.

Your petitioners, therefore, humbly pray that your Honourable House will pass the Bill entitled "A Bill to amend the law with respect to the Property of Married Women."

And your Petitioners ever will pray, &c.

I mentioned in a former letter the case of Susanna Palmer as a striking illustration of the shameful state of our laws on this subject and their total inadequacy to afford that protection to the weak which is one of the great objects of law.

The Women's Property Committee printed in pamphlet form the report of the trial of Susanna Palmer, with an excellent leading article from the *Times* newspaper upon it, to which were appended some notes and observations by Miss Cobbe, the result of personal inquiry and investigation. This pamphlet was widely circulated. It has been very useful in opening the eyes of the public to the monstrous abuse of justice, permitted by the law, and has obtained many adherents to the bill for amending the present law. Susanna Palmer's term of imprisonment, for her involuntary attack upon her brutal husband, has expired. She is now out of Newgate and, by means of private benevolence, has been provided with a house of her own. She has been placed under the protection of the Sheriff and can now work independently for her own livelihood and that of her children.

The Parliamentary Committee appointed to consider the bill to amend the law on this subject has published a very long and important report entirely favorable to it. The press has not been slow to urge the extinction of these legal relics of barbarism. A new evening paper in London, *The Echo*, has had more than one article upon the bill very much to the purpose. I shall conclude my present notice of it, giving you two passages from the pen of Frances Power Cobbe, showing both sides of the shield:

Now, of course, when people are happily married, the laws touch them very little. The difficulty with a loving wife is to refuse anything to her husband; the natural duty and delight of an affectionate husband and father is to bring home his earnings for his wife to lay out on the common wants of the family. In such marriages as this it signifies nothing what the law may be; the happy couple are a law to themselves. * * * But laws are made, not merely to sanction what must always be recognized as right and good, but to hinder offence and stop oppression in those cases (always exceptional) where-in they exist. Besides the good husbands and the middle-class husbands, there is, alas! such a class as that of the bad husbands—a class of men who probably would never have taken on them the duties of husbands at all were it not for this very law, which places, as they know, their wives' savings and earnings at their mercy. Probably in no nation are there fewer of these unmanly wretches than in England—savages, who desire to keep white squaws to labor for them while they sit and smoke the calumet of idleness in the nearest public house.

Probably nowhere—certainly nowhere on the Continent of Europe—is there so little as in England of that fortune-hunting which makes the French or German milliner, or shopwoman, who has laid by a little of her hard-won money, a regular prey to the good-for-nothing youths who seek to marry her. Most Englishmen, high and low, have too much pride for that kind of thing. But there are exceptions, and, unluckily, pretty numerous exceptions, as the Report of the Parliamentary Committee amply proves, and the question is, how ought the law to be adjusted so as to deal with them. On the other hand, honest and industrious husbands ought to be, and will be simultaneously relieved [by the proposed bill] from the liability to pay the debts of their wives. Fictions, we hold, are always mischievous legal devices; but of all those that are current among us, the fiction that the husband and wife are one person, and the husband alone liable for the debts of both, is the most morally injurious. Women are perhaps by nature more cautious and frugal than men. Female bankrupts and insolvents, who have not been made such by misplaced confidence in their agents, are in extremely small proportion. But, on the other hand, the extravagance of silly and selfish women is almost legalized by the existing law. The sense of responsibility is deliberately taken from them, and the result is, that while we have on one side cases like Susanna Palmer, we have, on the other, cases of almost equal hardships, suffered by husbands, whose money is wasted and squandered, and whose probity is compromised by their reckless wives. Let us have only justice, equal justice to rich and poor, to men and women. It may be attained by little more work than merely abrogating the existing law, and thus doing away both with the necessity of settlements for the rich and the sore need of them for the poor; giving to the industrious woman the chance of supporting her family in spite of a bad husband, and giving the honest husband the security that he cannot be put in jail for his wife's extravagance.

LEGALITY OF THE MARRIAGE OF PRIESTS IN ITALY.

The Court of Appeal of Naples has reversed the decision of the Civil Tribunal of Salerno, by which it was decided that a priest was always a priest, and was bound by the obligations he contracted as such. The judgment of the Superior Court directs that the marriage of the priest Signor Luigi Triglia with Signora Marianna Montefusco (on whose case the question arose) shall be proceeded with according to law. The Appeal Courts of Genoa, Palermo, and Trani had already decided that they were valid after the ceremony was performed, but by the judgment of the Neapolitan Appeal Court the legality of the principle is established. In the present instance, also, the husband has neither abjured his religion nor abandoned his profession as a priest.

Apropos of this announcement so important to the domestic relations both of men and women in Italy, I must give you a few lines from Robert Browning's new work. It is called *The Ring and the Book*, and the four volumes contain a vivid and powerfully drawn panorama of human character, painted with all the great dramatic genius of the poet, and showing, not merely the costumes and manners, but the very souls and inner being of the persons who appear on the stage. The noble young priest who rescues the heroine from the Blue-beard castle of her "natural protector" puts in the following plea for the marriage of priests, which will be read with interest by many in Italy to whom the names of Robert Browning and his wife are household words, and who will be sure to turn eagerly to this wonderful dramatic romance of their country. The priest is describing the possibilities for men of his order in circumstances now happily legitimate for them in the Kingdom of Italy:

Who companioned by the woman there
To live and see her learn, and learn by her—
Out of the low obscure and petty world—
Or only see one purpose or one will
Evolves themselves 't the world, change wrong to right,
To have to do with nothing but the true,

The good, the eternal—and these, not alone
In the main current of the general life,
But small experiences of every day,
Concerns of the particular hearth and home:
To learn not only by a comet's rush
But by a rose's birth—not by the grandeur, God—
But by the comfort, Christ.

FLORENCE NIGHTINGALE.

There is a short article entitled *A Note on Pauperism*, by Miss Nightingale, in *Fraser's Magazine* for this month. It is well known that Miss Nightingale leads the life of an invalid recluse, and now declines all social intercourse for merely sympathetic enjoyment. She has been for twelve years a prisoner to her room, from illness, and the nature of her complaint makes her peculiarly sensitive to the least noise or disturbance of the routine prescribed to her. During all this time she has pursued diligently the benevolent objects to which she has devoted herself, limiting her personal intercourse with the outer world to the furtherance of those objects.

In the interesting article referred to Miss Nightingale recommends the disposal of the sick poor in hospitals. For the children of paupers she suggests a plan which has been adopted in Scotland and found successful, namely, to distribute the children as boarders in cottages to be brought up to labor. With an educated master and mistress, and the benefit of attendance at the common schools, this method of providing for orphan and destitute children is found very satisfactory. For adult paupers Miss Nightingale proposes instruction and guidance to work; the establishment of industrial homes; and, in cases of over populated districts, she recommends organized colonies on the wild lands in Australia and Canada. She lays down the rule, as consistent with true benevolence as with political economy, that no relief should be given save in the means of earning it.

THE HIGHER EDUCATION OF WOMEN IN SCOTLAND.

I have more than once referred to the efforts which have been made within the last two years in our principal towns to promote this object by means of courses of lectures, given by professors from the universities eminent in the different subjects they undertake. The work is still making progress. In Scotland, Aberdeen and St. Andrews have set themselves to active work, and the classes in Edinburgh and Glasgow are as flourishing and vigorous as ever. In Scotland alone nearly a thousand ladies are, in this manner, now sharing some of the highest advantages of university culture. Professor Nichol's introductory lecture to the course on English Literature, began this spring, which is to last over three years, has just been published. Three hundred and thirty-six ladies have entered on this course. The high tone taken by Prof. Nichol in his treatment of the subject will, I am sure, interest and delight all students of the great thoughts of the Past which constitute Literature. I know you cannot spare much room to these subjects, but as we have a common inheritance in this wealth of our nations, I must give you a very brief sketch of this lecture. Having answered the question "What constitutes a Literature?" Professor Nichol proceeded to rest the claims of all literature, and particularly of our own, to our attention, first, on its general human interest, then on its subvenience to artistic and critical culture. "The study of our own literature encourages the best sort of patriotism—our pride in our great men] It enlarges our ideas by enabling us to penetrate into their minds, and stimulates us to

emulate them by setting forth the qualities which made them great. It shames our jealousies by holding up standards, in following which we have need to waive our individual claims. It tones down our rancor by showing us the common grounds on which we may meet. The contemplation of works which time has allowed to last is, above all, the best corrective to the impatience of an age more mindful of the shortness of life than of the length of art.' Again the Professor, speaking of the artistic and ethical influences of literature, says:

It refines our taste while it strengthens our judgment. * * * Systematic treatises are indeed useful, perhaps indispensable, but the example of our classic writers who, themselves excelling, have a claim to teach, is of far higher value. The models they have left bring home to our minds the advantages of condensation and clearness of thought, of purity and propriety in the choice of words; of variety and simplicity in the arrangement of sentences. They illustrate more forcibly than any rules the application to style of the great laws of truth, order, and freedom, which, as we shall endeavor to show, lie at the root of all canons of art, whether expressed in stones, colors, musical sounds, or articulate words. * * * It is impossible to study any great literature without feeling something of that spur which bids us "live laborious days;" it is impossible, in the presence of its masterpieces, to retain our self-complacency. The present is ever advancing on the past, but the past is ever correcting the present. The review even of our past is an antidote to exuberance; it teaches caution and humility; but it is apt to depress our spirits and weaken our springs of action. The longer memory which a wider view creates, gives a better hope by its nobler examples. It counteracts our errors with a higher hand, it does service by recalling those truths which do not look "freshest in the fashion of the day," by showing the progress on the dial plate of centuries which escapes us in the years, it checks our frivolity, and yet keeps alive our aspirations by the images of its mighty dead, it bids us hold fast to the faith, that, behind the frustrations of all merely personal ends, there is an "eternal process moving on."

I am, very truly yours,

R. M.

WHAT THE PRESS SAYS OF US.

From the Reform Investigator, Morrison, Illinois.

THE REVOLUTION, whose increase of circulation has been almost without a parallel in the history of modern journalism, is doing a great work in the cause of financial and social reform. In the estimation of original thinkers who have investigated its merits, it stands unrivalled in excellence by any weekly periodical in the country. It is just such a paper as ought to be circulated and read throughout the length and breadth of the land. It will prove an excellent antidote to the unhappy effects produced by the reading *ad nauseum* of the literature that lobbies to a corrupt and venial administration. Fearless and out-spoken on all questions which it attempts to discuss, it has thus far adhered to its motto—"Principles not Policy, Justice not Favors."

And it will continue to do the same, though we get many letters advising us to let all other questions alone, and "play every tune on the one string of Woman's Suffrage." It is very gratifying to us to find such appreciative readers in Illinois. We publish many things complimentary that come to us, not so much because we are flattered with the praise, as to let those who find fault know that all the world are not of the same opinion. Praise and ridicule fall on us like rain on a duck's back, while we pursue the even tenor of our way.

From the Rochester Chronicle.

THE REVOLUTION advises women to honor their own names and then keep them; in other words, it wants them, married or unmarried, to hold fast to the cognomens of their maidenhood, lest, taking the name of another, by marriage or otherwise, they be disgraced by it, as has been the case thousands of times. Lucy Stone did this, regarding her relations with one Mr. Blackwell, and Lucy is quoted as a shining example. It seems to us that THE REVOLUTION does not talk with its usual wisdom in this particular. We can imagine nothing

ing more awkward than such a rule would be—no minor matter more calculated to bring the marriage rite into disrespect. It ought to be assumed that no woman will consent to marry a man until she is convinced that he will not disgrace her; or if she has doubts about the matter and still marries him, she is not a woman in the true sense of the term unless she is prepared to share whatever disgrace may chance to fall on his shoulders. THE REVOLUTION's doctrines are gradually but surely becoming objectionable. It is coming to ignore all that is noble in woman, all that is self-sacrificing, all of the great characteristics which have made the newly married and the middle-aged of the sex lovely in the eyes of men. Its logic is making it selfish, not to say unreasonable. It has no idea of the sacredness of marriage or the duties and responsibilities which ought to be mutual between man and wife. For the coming woman, as THE REVOLUTION pictures her, no man would have any sort of love however much he might hold her in a quality of respect that is positively hateful. He would as soon marry his partner in business—a partner possibly, whose chief end was to overreach him; he would as soon be associated with a stone wall so far as love and sympathy are concerned. If Miss Anthony is going to follow her logic to the bitter end, she might as well reach that point at once. It is, that marriage means a struggle between the parties to the contract, to last as long as they live, as to which shall be the superior of the other; that weddings shall become things of the past with all classes of people not absolutely fools.

Oh! no, dear *Chronicle*, we wish to end that struggle now going on everywhere, by declaring the divine principle of equality. Instead of ending weddings, we intend to make the whole married life as happy as the wedding day. Miss Anthony's logic will unlock to all, the doors of that peace, that passeth all understanding, whose end is life everlasting. As to the brave, common sense, virtuous, independent, self-reliant coming woman, if she should be too exalted a being for the *Chronicle* to love, why no matter, there will be other *Chronicles* by that time tall enough to reach her. The man will have new eyes to see the new woman. Our chief reason for recommending women to keep their own names, is to express the right to an individual character. "Womanhood" is more dignified than "wifehood" or "motherhood," and as the greater includes the less, it can never be merged in either. Every woman has an individual existence, and must have a name to represent it. She can no more rid herself of moral responsibility, than the necessity of masticating her own food.

From the Oneonta (N. Y.) Herald.

To all people who have time to read one more paper, we suggest THE REVOLUTION, published by Susan B. Anthony, New York. It discusses with courage and dignity all points of the Woman's Rights problem, now one of the chief questions of the age. The articles of Mrs. Elizabeth Cady Stanton are models of rhetoric, and never fail to please and instruct all readers. Besides her aid, THE REVOLUTION has the best thoughts that flow from all the land to the headquarters of this great movement.

It does not take so much time to read THE REVOLUTION, as other papers, because we have good paper, type, and the leaves all cut ready, never compelled to lay it down, and run for scissors, knife or paper cutter, our readers know what a comfort that is. Then, too, we pitch right into a subject every time, we believe our views to be sound and we have no reason for concealing them, so we say what we think, and we think what truth reveals to us. But we often fail to please, by telling many people what they do not wish to hear.

From the Morning Star, Wil., N. C.

A young scoundrel in Indiana, recently knocked his mother down and kicked her to death, because she reproved him for spilling his coffee on the table-cloth.

Do not your Fathers, Husbands, Brothers and Sons represent you. Are they not your natural protectors?

FASHIONABLE MARTYRDOM.—What women will end pre-

at the behests of Fashion, is past all belief. We doubt if there is a man, though he might have been promoted to a Major-Generalship on the battle-field, courageous enough to endure anything like the following, which was the experience of Madam de Genlis in her course of preparation for Parisian society.

"I had two teeth pulled out; I had whalebone stays that pinched me terribly; my feet were imprisoned in tight shoes, with which it was impossible to walk; I had three or four thousand curl papers on my head, and I wore, for the first time in my life, a hoop. In order to get rid of my country attitudes I had an iron collar put on my neck; and as I squinted a little at times, I was obliged to put on a pair of goggles as soon as I awoke in the morning, and these I wore for hours. I was, moreover, not a little surprised when they talked of giving me a master to teach me what I thought I knew well enough already—to walk. Besides all this, I was forbidden to run, to leap, or ask questions."

We may laugh at this, but our girls are tormented in a thousand ways to-day with their dress and absurd customs, that are the outgrowths of the idea that woman was made to be pleasing to others, instead of happy in herself.

THE SEXES DEFINED.—Woman: A mass of fuss, feathers, furbelows; with a considerable sprinkling of vanity and conceit: is used by milliners, dressmakers and hairdressers to show off their wares to advantage. Man: A conglomeration of mock dignity, conceit, smoke and boots, derisively styled the "lord of creation," is a useful appendage to woman, and occupies the moments of which his life is made up, in twirling a rattan cane, squinting through an eye-glass, and cultivating a mustache.

How rapidly they seem to be assimilating! Here is something worthy your serious consideration, oh, proud sons of Adam! If women are weak, trifling, and vain, they drag men down to the same level, the fountain goes no higher than its source.

The Pawtucket (R. I.) Gazette and Chronicle published the following advertisements, last week:

"NOTICE.—Whereas, my wife, Sarah A. Sheldon, has left my bed and board without due cause or provocation, this is to give notice that I shall pay no debts contracted by her from this day. LOWELL SHELTON."

"NOTICE EXTRA.—Whereas, my husband, Lowell Sheldon, has posted me without just cause or provocation, this is to give notice that he never had any bed or board for me to leave; and that I could not live with a man that would drink a quart bottle full of Richardson's bitters, sweetened with a pint of Opodildoc, in five hours. All persons are cautioned against trusting said Lowell Sheldon, as I shall pay no bills of his contracting after this date. SARAH A. SHELTON."

Sarah has not read THE REVOLUTION in vain. The rapid growth of womanly independence, purity and dignity is refreshing to our waiting soul. We hope there will be a general stampede from bitters, opodildoc and tobacco. None but pure, healthy, moral men should become husbands and fathers. "Paternity" is a subject to which we would direct national thought and consideration.

Robert Laird Collier wrote to Mrs. D. S. Waterman of the Chicago Sorosis, as follows. The letter was read at the late Woman's Suffrage Convention. "My sympathies are with every movement of real progress, I am free to say that I am not wholly assured that universal Suffrage is a desirable result. I am more and more tending in the opposite direction; but I think I am open-minded, and shall probably attend the Convention as an inquirer. Be persuaded of my sincere good wishes. Some day I may see eye to eye with those who seek to extend the ballot to women. I am sincerely afraid that, at present, it would not be a law of liberty, but a yoke of bondage."

Robert is like the crab, he progresses backward. But the above was written before his encounter with Anna Dickinson. In that short, sharp interview, we think he learned the difference between "the law of liberty" and "the yoke of bondage." When Robert reaches the point, that he thinks he ought not to vote himself, he'll turn round.

When Anna Dickinson lectured at Des Moines she received a note while on the platform. The writer asked

for an interview at the close of the lecture, which was granted, and he proved to be a rich Omaha merchant, who proposed to Miss D. on the spot. Miss D. is reported to have declined.

You must make your marriage and divorce laws bear equally on man and woman, before you catch that bird. Think of Anna Dickinson giving up her individuality, her name, to be called henceforth, Mrs. John Doe, to be wholly swallowed up by John, according to that magnanimous sentiment of Blackstone, "the husband and wife are one, and that one the husband."

"Jennie June"—otherwise Mrs. Croley—says that when she was requested to respond at a Sorosis press dinner, she told her husband she was afraid she would break down; but he replied: "When you blow me up you never break down," and she was thus encouraged to make the required response.

Yes, but friend Croley, we do not lecture husbands in cold blood, moreover you generally answer back, and that gives us time to think of something pointed to say.

A BRAVE OFFICE-HUNTER.—The Spencer (Indiana) Journal states that a healthy male patriot is now after the Post Office at that place—at present held and ably administered by a widow who lost three sons in the army.

Magnanimity, thy name is man!

From the Philadelphia Press.

There are some ladies whose ages we would greatly like to know. There's Mrs. Stanton, Mrs. Cady Stanton—how old is she? But you can't find that out any more than you can find out anything about Mrs. Stanton. Perhaps the lady herself would give some sort of an answer to the question, "How old are you?" but though strong-minded, she is a woman, and her reply would be—well in all probability just a little out of the way. If one could come across Mr. Stanton he might tell, confidentially of course; but this is open to doubt, for it is just possible he would not dare say anything about the matter. Then there are Mrs. Livermore, Miss Anthony, and hosts of others. Well, after a while they will appear in the Encyclopedia, and then we shall know, not to be sure, their exact ages, but how old they say they are.—Phil. Press.

Mrs. Stanton was fifty-three the 12th day of last November. She believes in a woman's right to grow old, hence she neither paints, nor dyes, nor cares to be considered one hour younger than she is. Moreover, she allows Mr. Stanton the greatest latitude in thought, word, and action, even to being a republican and advocating the 15th amendment.

THE NIGHT SIDE OF DARWINISM.

PROF. GUNNING makes a truly logical reply, profusely illustrated and practically put, to a writer in the Hartford (Ct.) Courant who shrinks from accepting the Darwinian theory of existence, progression, instinct and faith, because, as the writer expresses it, he fears that his hopes of immortality will be swept away. The writer's point, with argument, is like this: Man possesses an instinct of immortality, and therefore there must be a reality corresponding to it. But the new school of thinkers upsets his belief, because it teaches that man came into the possession of his faculties by slow degree. And hence the feeling of dread, which is styled the "night side of Darwinism." Prof. Gunning undertakes to show that the new teaching penetrates further than to the mere organic structure, and it is in the domain of instinct, or mind, or spirit, that its investigations are most successful. He proceeds to illustrate his position by demonstrating how certain instincts of animals have been acquired, and afterwards inherited; thus the bird never feared man until it learned to fear him, and then the instinct was transmitted. So birds learned the instinct of migration, by their actual experience with heat and cold, and then the instinct was handed down. It is the same, he holds, with man. The instinct of immortality is universal; but it is shown that it was first acquired by the relations of seers, who made others believe, and so the belief of immortality, spirit presence, and the rest, was transmitted. His illustrations on this head are very apt and

pointed. An instinct of immortality thus received, he believes to be far deeper and stronger than any belief that rests on naked analogy. And he fully endorses what Dr. Horace Bushnell has been compelled to admit, that "the veil has been lifted now and then; and lifted, and God has vouchsafed to his struggling pilgrims of earth, foregleams of the better world beyond."—*Banner of Light*.

WHAT THE PEOPLE SAY TO US.

YELLOW SPRING, Ohio, April 9th, 1869.

DEAR MISS ANTHONY: One year's acquaintance with your paper has endeared it to me; and I just told a gentleman and lady that I would not part with mine for fifteen dollars, if another volume could not be obtained. I have read many very excellent things in your paper; and have often thought of writing a few words for it myself (by your invitation), but finding so many better words than I could write in it, and my duties among the sick and poor, have hindered me.

I have obtained a few subscribers for the ensuing year, and think I can get more. My daughter, who is fifteen, is anxious to get enough for your and Mrs. Stanton's pictures. Yours, etc.,

WHAT A YANKEE GIRL SAYS.

BRIDGEPORT, Ct., April 14th, 1869.

DEAR REVOLUTION: You must know that I live in a benighted state, and what is more, I live in a benighted portion of this benighted state.

The people around me really suppose I am getting up some "new-fangled notion" in asking for women the rights of citizenship so highly prized by men.

I am circulating the petition for "Woman Suffrage" and inviting every one I meet to sign it, and I get some strange replies. One woman (I am sorry to say it) says, she "thinks there are men enough in the country to govern it, without admitting women and niggers to the ballot." A good democrat thinks, "that one man, with plenty of money, could buy the votes of all the women in a town." Another young fool, who, in a few years, expects to assist in making the laws that I am to be governed by, says, roughly, "I hope they will get up a petition for boys to vote." Then I am even accused of "wishing to run for a Congressman."

Now, as every one who ventures to engage in a work like this, is liable to hear these most provoking comments, and, in consequence, to get spunky, I would advise them, one and all, to keep constantly on hand something like a huge nail, or file, for the purpose of relieving the overcharged feelings, without bringing contempt upon our most righteous cause. We have succeeded in obtaining only about 100 names, but hope to do more yet.

There are many who believe in the justice of allowing women to vote, but will not sign the petition for fear of injuring the cause of the negro. Our respected editor of the *Republican Standard* is one of this class. I was surprised at this, for only a few weeks since, he commiserated our sex deeply, because a couple of authors had placed women and negroes upon the same footing in *future life*, by asserting that they had no souls, and thought the aforesaid authors "ought to be harnessed together, and trotted throughout creation's vast extent, as a couple of crazy loons," while he, and others like him, are seeking to exalt the negroes in this world, and keep the women on an equality with criminals, lunatics and infants.

The only thing for us to do, is to clamor for the privilege of keeping on an equality with the negro, until Congress will imagine itself in a hornet's nest, and, for peace sake, grant us all we ask.

Yours truly, ANNA M. MIDDLEBROOK.

Too much, Mrs. M., for educated, refined, native-born white women to ask of their fathers, husbands and brothers to place them on a political level with the newly-freed slaves of the southern plantation!

WHO REPRESENTS HELEN.

CLEVELAND, Ohio, April 8th, 1869.

DEAR REVOLUTION: From a friend's letter I send you an extract which, if you think proper, you can put in your paper as indicative of the saying that "straws show which way," etc., etc.

"I will attend to the petitions—hope I may succeed in getting them filed—shall sign them. You know I look at matters from a practical standpoint now-a-days. Thank God for the education my experience of the last five years has been to me, not always agreeable or what I would have desired, but I can truly say productive of good to

me. How many things I would say that take so much time to write, said Mrs. F. (—) to-day. She spoke of Anna Dickinson's lecture—went in the rain, and though she caught a shocking cold, felt compensated notwithstanding. It seems she is in favor of all rights for women but that of Suffrage, which she does not ask. It seems strange to me that any person of half her good sense, cannot see that asking underlies it all, and without that, the rest is comparatively dead and valueless, and woman and her cause, as regards good to the great body, as much ignored as ever.

How are any of the wrongs to our sex to be righted, unless she has a voice in making the laws? And how is she to have a voice in making the law unless she votes to send into our legislative halls, or exclude from them such men and measures as will promote our interests as one or a whole?

That sort of talk is all moonshine, nay, worse, there is not even a moon. No sir, or ma'am, I am for agitation—that "agitation of thought which is the beginning of wisdom" on this and kindred subjects—be it one year, twenty, in my day or that of my grandchildren or their children, until it is granted that justice which recognizes me as an individual before the law—not through Mr. Boggs or Scroggs, or John Wright, be he ever so right, or I love him never so much—but my right, God-given, and not to be denied or withheld at the option of any man or men.

WHAT SHALL THE GIRLS DO?

KINGSBRIDGE, April 23d, 1869.

MRS. E. C. STANTON—*Madam*: I want something to do, or rather I want to do something. There is a large class of girls in America who desire encouragement and advice. They belong to the higher rank in life, but their means are limited—they are not obliged to do anything, but they feel a certain necessity for an outlet and a desire to accomplish something toward their own maintenance. To this, as yet, unagitated class, I belong. The creature is half-way the proverbial American girl, fond of dress, fond of admiration, neither of these soft impeachment do I deny but the other, and the better half is unproverbial, with more intelligence than intellect, which is true of Americans in general, as well as of these girls in particular. I have read much and very indiscriminately. I left school at fourteen, but pursued my studies, at least my favorites, for I had not the strength to continue with the disagreeable ones, alone. I gave up novel-reading, and applied myself to history, elocution, metaphysics (which, of course, I understood) and the French language. Meanwhile, I dealt with the much-raved-at pianoforte. At the end of three years, after leaving school, I suddenly found myself at sea, my studies and my music no longer satisfied me, even so much as they had done, and, after casting about for a rock, I split upon just the one all my class do—writing. Well, I wrote, and was what is called successful. My sketches were accepted and paid for, my poems accepted and not done the same by, and for a while this kept me well occupied, for like a true American I plunged in and put my whole soul into my work. At length, as may be imagined, my store of plots gave out, and the weak, trashy affairs I sent found no more favor in the eyes of my editorial hero. I wondered for a day, I stormed for another, and the third fine morning awoke to the realization that seventeen years was not a large enough experience to glean any more material from, and concluded that I must turn to "other fields and pastures new." After considerable skirmishing I had a very fine offer made me to go upon the stage, which I readily accepted; but, alas! before I could turn round I was whisked off into the rural districts, and cherished dreams of spell-bound audiences and world-wide renown vanished into thin air. At this point I stand in *statu quo*. Meanwhile, Mrs. Stanton, I do not want to sit still; I believe in woman's home duties, have mine and perform them, how well or ill I know not, but they satisfy neither my intelligence nor my soul. I do not want to marry, what girl does, save in the sub-cellar of her heart? and I do want to do something. Perhaps you will tell me to give music lessons; but to be truthful, and egotistical, and plain, I feel as though I had a soul above grinding the gamut with manner of manipulation into the brains and fingers of my young fellow-country women.

Do what you can, thoroughly, perseveringly, remembering that work is work, and that all kinds have their drudgery. The three virtues—patience, perseverance and pluck—are necessary to work in every department of labor, both with head and hands. Every road to glory has its thorns and briars and puzzling labyrinths.

PERU, HURON Co., O., April 11th, 1869.

Editor of the Revolution:

DEAR MADAM: At last I have had the pleasure of hearing Anne E. Dickinson lecture. Husband and self rode six miles over an almost impassable road to the town of Norwalk, to hear her speak, and felt well paid for all the trouble we were to. But I have one fault to find with her. She wore a tight waist, trailing skirt, and lace wristlets, which had to be fixed, now and then, by the speaker, and her trail—why not call it tail—had to be managed as she moved about the platform. I have listened to six men lecturers this winter, and not one of them seemed to be conscious of his apparel, but appeared as if he had dressed himself in a proper manner, and that was the end of the matter. And now, this woman, advocating equal rights with men, must come before the public in a style of dress which renders the wearer helpless, or nearly so.

How is woman to compete with man, hampered and hindered by long skirts, tight waists and hoops?

There is no work or play either which women can do as easily or as well, in the prevailing style of dress, as they could clad in a more simple and convenient dress—the "American costume," for instance.

Miss Dickinson's earnest words urging women "to go to work and help themselves" would have had more force, and consistency too, had she been dressed in a style which would enable the wearer to engage in any kind of work which the world needs to have done. Mere boys know that women and girls are comparatively helpless just from their dress, and they look with contempt upon them because they cannot engage with them in active out of door sports. And the "boy" is said to be "father to the man."

Miss Dickinson's waist was entirely too snug to admit of deep and easy breathing, which public speakers, of all others, most need.

Perhaps you dress as fashionable women do, and will think I am "making a great ado about nothing," and will say that you have done many kinds of work and done them well, and you have no fault to find with your dress. Let me ask one question: have you never felt that your dress was a burden, in kitchen or in chamber, in cellar or garret, in garden or field, in car or coach, on sidewalk or muddy street, in crowded hall or any other place? Is the long skirt just what you like and wouldn't exchange for any other? If so, I must turn to another who is less fortunate than yourself, and pour my complaint into ears that have been listening for some one to cry out against the outrage which the prevalent style of dress heaps upon woman.

I remember reading, some months ago, that boys had been employed in certain hotels and boarding houses to do kitchen work, instead of girls. For what reason? Simply because they could do more work and do it better than girls; and the only reason assigned for such superiority was that their dress allowed freedom of motion, without occupying any care or attention, while a girl's first and last thought is of her dress, and *must be*, for it is always in the way. So their one occupation is taken away from them and given to those who had the ten occupations already. I have come to the conclusion that it is of little use to give women employment or the ballot so long as they are slaves to the "Parisian" styles of dress. Perhaps the ballot will be their emancipator. I will hope that it will; for if the signs of the times are not deceptive, the ballot will soon be given woman. And I consider THE REVOLUTION the instrument which is so rapidly bringing public opinion up to that point. And while it is dealing such telling blows against the wrongs of woman and in favor of her political and social elevation, I can but wish it could go one step further and help her out of the bondage her own dress imposes.

Yours, for the "whole truth and nothing but the truth,"

LEPBA J. CANFIELD.

P. S. I said I had but one fault to find with Miss D. I had one other. She made no plea for "Woman Suffrage," and I could but feel that she "kept back a part of the price."

Enclosed is what the editor of the Norwalk paper thought of the lecture and lecturer.

S. J. C.

ANNA DICKINSON.—The lecture of this gifted woman, at Whitteley Hall, on Thursday evening last, was delivered to a crowded house, the largest that has greeted any of the lecturers of the season. The lecture was an eloquent and powerful appeal in behalf of woman—that more avenues of toil may be opened to her, that she be instructed in some useful employment, which will enable her to rely upon herself and her own resources, and thus place her beyond the necessity of marrying for a support—a thing so fearfully prevalent in society, as at present organized; and that she may be enabled, when

thrown upon the cold charities of the world with her children or others dependent upon her, to support them, without wearing out her very existence "to eke their living out." Miss Dickinson, judging from the tenor of her lecture, does not belong to the Elizabeth Cady Stanton school of reformers—is not an extremist; but believes that the present position of woman in society is susceptible of great improvement, and that such improvement will not only redound to her benefit, but also to that of man.

To fully appreciate the lecture of Thursday evening, it should be heard. It is replete with eloquence, wit, sarcasm and logic, and is altogether such an effort, as many of those even who have been believers in the effort to ameliorate woman's condition, have doubted as being in the power of woman to make. She has a fine voice and good oratorical ability, and succeeds in doing what is the end and object of all oratory—persuading and convincing her hearers of the truth of her position. God speed her and the cause she advocates.

Though we do sometimes indulge in "trails," we earnestly desire to see all women adopting a new style of dress that shall leave the limbs and waist free. Deep breathing has much to do with deep thinking. Health in the present style of woman's dress is impossible. We hear mourning on all sides over the prevailing diseases of women, but few are wise enough to go to the root of the difficulty and insist on a new dress, new amusements, and new occupations for girls. Banish worsted work, and turn them all into the flower gardens, with thick shoes, short dresses, and hoe in hand, shade of Rev. Joseph Thompson, forgive!

COST OF LIVING.

It is most absurd that such prices should be paid at restaurants for miserably small plates of provision, and often poorly cooked at that. Experiments enough have been tried, in this country, Great Britain and France, and with such admirable success, too, as to make it a shame and a sin to continue the practice. The following from the Boston Post is worthy of attentive consideration:

The experiment which was originated a year or two since, of providing a restaurant and lodging rooms for the benefit of the working girls of Boston, is meeting with a good measure of success, although it is carried on in so unostentatious a manner as to attract little attention from the general public. The institution is carried on by an association of benevolent women, who have taken two houses in Beach street, and fitted them up for the accommodation of working girls, with neat lodging rooms and a good restaurant. At the restaurant meals are furnished at exceedingly low prices, but still at a trifle above the cost. It has now been in operation long enough to prove conclusively that excellent meals can be prepared from the best materials and profitably sold at prices much below those at present charged even by the class of restaurants known as the "cheap eating houses." A glance at the bills of fare and a taste of the food is more satisfactory than any number of statements. It should be understood the food is really excellent, furnishing the material from which any one could make a good meal. The bill for breakfast and supper is as follows:

"White or Graham bread, 8 cents; white, Graham, or brown bread, 8 cents; cracked wheat, hominy, or corn, 8 cents; corn bread, 8 cents; griddle cakes, 10 cents; fried liver, 10 cents; fried fish, 10 cents; fried tripe, 10 cents; hashed meat, 10 cents; hashed fish, 10 cents; boiled egg, 3 cents; baked beans, 10 cents; cold meats, 15 cents; sauces, five cents; cake, five cents; gingerbread, hard or soft, 4 cents; tea, coffee, or cocoa, 5 cents; milk, 4 cents."

The bill of fare for dinner is as follows:

"Soups—Beef, 8 cents; Bean, Pea, Rice, and Vegetable, 5 each; white, 5 cents. Fish—Chowder and Cod, 10 each; Lobster, 6; Boiled Halibut and Oysters, 15 each. Roast—Beef, Mutton, Lamb and Veal, 20 each; Baked Beans, 10. Boiled—Mutton, 20; Corned Beef, Pork, Ham and Tongue, 15 each. Stews—Beef, Mutton, Veal and Lamb, 15 each. Pies—Beef, Mutton, Veal and Lamb, 15 each; Vegetables—Greens, Beans, Peas, Tomatoes and Squash, 5 each; Turnips and Potatoes, 4 each; Fuddings—Plain Sago and plain Tapioca, 5 each;

Apple Sago, Apple Tapioca, Apple Dumpling, Bruce, Custard, Cornstarch, Indian, Plump and Blanc Mange, 8 each; Lawrence and Berry, 10 each. Pies—All kinds, 6 each."

These prices, it will be seen, are low; but, not content with them, the ladies are earnestly discussing a proposition to put them at a still lower point, believing that this can be done, and still a moderate profit be realized. The kitchen of the establishment is a model of neatness, as well as the restaurant proper, and the quietness and dispatch with which things are conducted therein making eating a keen pleasure to be looked forward to with delight by the working women who visit it, rather than an unpleasant duty to be dreaded. Besides the lodging-house and the restaurant there is a school of instruction for those who desire to learn. At evening schools the common branches are taught by competent teachers; and among those who make the house a home—and there are many—astronomy, physiology, and singing classes have been formed. The Home, too, is open at all times to all young women "of good moral character," who wish to visit it for instruction, social intercourse, and amusement, or to obtain information in regard to boarding places other than the Home affords. And here is a point of interest to housekeepers and all who wish to employ women at living wages. "Help" of all kinds—house servants, seamstresses, shop-girls, "companions" for invalids, governesses, school teachers, women for every branch of employment—can be obtained through the agency of this Home. Those who decry the intelligence offices, having learned by bitter experience that jewels are not often found therein, would do well to note this. The Superintendent of the Home is an intelligent and courteous lady, who readily gives information concerning the girls she has charge of who may be in want of employment. The association of ladies conducting this good work is called "The Young Women's Christian Association," and it is now incorporated under the laws of the state, "for the purpose of providing for the physical, moral, and spiritual welfare of young women in Boston."

STATES PRISON APPROPRIATIONS.—The value of the Gospel in Kansas as compared with tobacco is well disclosed in the fact that the state has appropriated \$1,400 to buy tobacco for the prisoners in the state penitentiary, and \$300 to pay the salary of the chaplain.

IN A NEW FIELD.—Alice Kingsbury, well known a couple of years back as an actress, now manages a farm near Aurora, Ind.

The wives and daughters of the Liberal electors of Guildford have presented a handsome silver "loving cup" to Mr. Guildford Onslow, a Woman's Suffrage M.P., in commemoration of his return as the sole representative of the borough. Sir Patrick O'Brien Mr. Lanyon, Q.C., and Sir George Bowyer, another Woman's Rights M.P., were present.

AN ATTRACTIVE YOUNG LADY.—There has been a horrible murder in England of a Mrs. and Miss Browne. The only tear that the *Pall Mall Gazette* sheds over Miss Browne's grave, is that "her beauty was so famous that women as well as men went to the shop to see her."

MARRIAGE PROSPECT.—The London *Spectator*, discussing the condition of public affairs in Great Britain, maintains that there would be a much wiser administration of the government, if the House of Commons had a wife. That is what all the governments want. They are miserable old bachelors, doing little, comparatively, and nothing well.

IMPERIAL EXAMPLE.—Experts say the Empress Elizabeth, of Austria, is the most tastefully dressed of the royal ladies of Europe; Queen Victoria, the Empress of Russia and the Queen of Belgium dressing sensibly and without regard to fashion.

WASHINGTON WOMEN AT THE REGISTRAR'S OFFICE.

At the Registry office, for legal voters in Washington, last week, a number of women presented themselves with the following petition, which was received, and the Board promised to give it due consideration:

To the Judges of Election of the City of Washington: The undersigned residents of the First Ward, request that our names be placed on the list of qualified voters, which you are engaged in preparing. We know that it is unusual for those of our sex to make such a request; we do so because we believe ourselves entitled to the franchise. We are ready to make oath that we are in other respects qualified. We do not know that any law expressly forbids you to comply with our request. If such there be, we hereby solemnly protest against an exclusion from the highest privilege of American citizenship, to which our consent has never been asked.

The word of cheer or sneer which the N. Y. *Tribune* has for these earnest and faithful women is this:

A band of Spartan women, led by a Professor—of Woman's Rights, we suppose—appeared at the Registry yesterday, in Washington, and called upon the Registrars to enroll their names on the list of voters. While the puzzled officials are considering the case, we hope next to hear of these public-spirited women calling upon the Road-Supervisors there to set them down for duty on the highways, the Court officials to give them a chance at the Jury Box, and the military authorities to enroll them in the militia, and call them out for the annual musters. While they are at it, they may as well assume all the duties of citizenship.

ROUND THE GLOBE IN NINETY DAYS.

GEORGE FRANCIS TRAIN, not satisfied with delivering one hundred two-hour war-with-England lectures in one hundred days, opening British bastilles, championing an Irish Republic and the emancipation of women, cheering for American industry and eight hour's labor, building Pacific Railroads, establishing Credits Mobiliers and Credit Fonciers, owning entire Omahas and building hotels in sixty days, introducing Turkish baths, and erecting hundred thousand dollar villas at Newport; not contented with inoculating Sprague with the spirit of progress, starting a Revolution, defending the Mormons, and threatening British Legations with his pay-or-fight, release-citizens-or-war platform; not satisfied with organizing excursions for Senators, Congressmen, editors, ministers, and bankers, is now preparing to go round the world in ninety days. He proposed this grand excursion at the Directors meeting of the Pacific Railroad on Thursday, and among the party who agreed to go were James Brooks, Ezra H. Baker, W. T. Glidden, Joseph Nickerson, Augustus Kountze, and several others, whose names we did not get. The party will be limited to fifteen, and will leave New York in August. Six days to San Francisco, twenty to Japan, and then Shanghai, Canton, Hong Kong, Singapore, Malacca, Penang, Calcutta, Madras, Ceylon, Point de Galle, Aden, Red Sea, Suez Canal, land of Abraham, Isaac, and Jacob, the Nile, Pyramids, and Cairo, Pompey's pillar, Cleopatra's Needle and the catacombs at Alexandria, Joppa, Jerusalem, Mount of Olives, Bethlehem, Dead Sea, River Jordan, Damascus, Beyrout, Smyrna, Rhodes, Constantinople, Trieste, Venice, Berlin, Frankfurt, Brussels, Paris, London, Dublin, to New York. This will be the first time the world has been compassed in ninety days. Entire expense, about twelve hundred dollars each to go over three oceans and two continents, seeing America, Asia, Africa, and Europe at steamboat and railroad speed, and condensing an age of knowledge and experience in about half the time it formerly took the emigrant to go to California. Good luck to the excursionists.—N. Y. *Sun*.

SURPRISING CHARITY.—The Boston Christian *Watchman and Reflector* says:

We cannot look upon Wendell Phillips as a man of malignant heart, or as a radically bad man.

The American slaves had the same remarkable opinion of him, and now the working men and working women, the thorough Temperance men and women, and perhaps others, are quite as charitable in their estimate of him as is the Christian *Watchman*.

The Revolution.

ELIZABETH CADY STANTON, } Editors.
PARKER PILLSBURY, }
SUSAN B. ANTHONY, Proprietor.

NEW YORK, APRIL 29, 1869.

TO SUBSCRIBERS.—HOW TO SEND MONEY.—For large sums, checks on New York banks or bankers, made payable to the order of Susan B. Anthony.

POST-OFFICE MONEY ORDERS

may be obtained at nearly every county seat, in all the cities, and in many of the large towns. We consider them perfectly safe, and the best means of remitting fifty dollars or less, as thousands have been sent to us without any loss.

REGISTERED LETTERS,

under the new system, which went into effect June 1st, are a very safe means of sending small sums of money where P. O. Money Orders cannot be easily obtained. Observe, the Registry fee, as well as postage, must be paid in stamps at the office where the letter is mailed, or it will be liable to be sent to the Dead Letter Office. Buy and affix the stamp both for postage and registry, put in the money and seal the letter in the presence of the postmaster, and take his receipt for it. Letters sent in this way to us are at our risk.

TO DELEGATES TO THE CONVENTION.

I AM happy to announce that I have concluded arrangements with the New York and Erie Railroad by which delegates to the Equal Rights Anniversary, coming over the road, and paying full fare, will be furnished by me with return tickets, free of charge.

SUSAN B. ANTHONY.

THE "CATHOLIC WORLD" ON WOMAN'S SUFFRAGE.

A WRITER in the May No. of this magazine gives an essay of eleven pages on Woman's Sphere, in which he shows to his entire satisfaction: That suffrage is not a natural right. That reformers made a great blunder in placing the church under human control. That the family as it exists to-day is a failure, with the disrespect of wives for their husbands, children for mothers, infanticide, easy divorce, etc. That bad as things are, everything would be worse if woman had a voice in the laws, for she has degraded whatever she has touched, made home a pandemonium, enfeebled literature, and corrupted politics whenever she has had influence in national affairs. That the Protestant religion and the theory of our government is to blame for much of all this, and our fashionable boarding schools and THE REVOLUTION for the rest. The writer further shows that the only remedy for all this is Catholicism, substituting authority for individualism, educating our daughters in convents, and "wedding widows and spinsters to the Holy Spirit, that they may be mothers of minds and hearts." To answer all the heresies in this article would fill pages, so we shall glance at but a few of them. He says:

We deny that women have a natural right to suffrage and eligibility; for neither is a natural right at all, for either men or women. Either is a trust from civil society, not a natural and indefeasible right; and civil society confers either on whom it judges trustworthy, and on such conditions as it deems it expedient to annex. As the trust has never been conferred by civil society with us on women, they are deprived of no right by not being enfranchised.

If we should take as much trouble to search our title to the right of Suffrage as to the acre of land we buy, we should find the original owner in both cases a mere squatter or savage, pirate or thief. Whoever will patiently unravel the history of the human family, will come to the conclusion that ecclesiastical and civil organizations, on the above principle, that the few have the right to govern the many, have thus far been mere engines of oppression, robbing nine-tenths of the people of bread and education to keep one-tenth in luxury, idleness and bloated vice.

It is not possible for a foreigner and a Catholic to take in the grandeur of the American idea of individual rights, as more sacred than any civil or ecclesiastical organizations.

By our theory men and women have a right to everything in heaven and earth that they need for the growth and development of body and soul, and all those systems that dwarf the one, and darken the other, belong to the dead past, and must find no foothold on this continent.

The fact that the few have seized the keys of heaven, pretending to be in the councils of the Most High—the riches of earth, the land, rivers, forests, mines of wealth, the industry of the people, and made laws to protect themselves in this wholesale monopoly, does not constitute them a civil society or apostolic order, with the right to dole out privileges or franchises, salvation or absolution to the rest of man or womankind. The human mind is ever oscillating between the extremes of authority and individualism; and if the former—the Catholic idea—finds lodgment in the minds of this people, we ring the death-knell of American liberties.

A religion is pure only as it dignifies man, lifts him above fear and superstition, and leaves him free to think.

A government is just only when the whole people share equally in its protection and advantages.

This idea of individual rights, of the equality of mankind, is expressed by the suffrage. Its outgrowth in the church, is discussion, dissension and division into endless sects or creeds and canons, all good, it shows life and thought there. Its outgrowth in the state is a determination on the part of the whole people to have a voice in national questions involving the interests of all alike.

The right to vote is the right of self-assertion. It is to throw round one's-self new outposts of individual sacredness, where each man can hold the drawbridge to his own civil, political and religious citadel, over which no King or Pope dare pass.

The ballot-box is the symbol of that great idea of equality, uttered on Calvary, echoed by the exiles of liberty through ages, and framed into statutes by the Fathers of '76. Its divine power is fast clearing away the rubbish of caste and class between man and man, between the creature and the Creator.

But "the writer" answers himself when he says:

The fundamental principle, the very essence of republicanism, is, that power is a trust to be exercised for the public good or common weal, and is forfeited when not so exercised, or when exercised for private and personal ends.

Governments never have been and never will be exercised for the public good, until all the people have a voice in legislation. From what our rulers say of themselves to-day, our government is carried on wholly for private and personal ends

(vide Grant's appointments), hence the right of those in power is forfeited, according to the above extract. If those in possession constitute "civil society," and they refuse to share their privileges with outsiders, and outsiders have no right, in defence of their liberties, to rush in and seize the reins of government, then civilization is at a deadlock. Ireland is a good illustration of what respect for authority in church and state will do for a people. To rebel against all authority, however hoary with time, when unjust and oppressive, is the only way to liberty and life. When 100,000 starving women meet in Convention in Boston, and ask for bread and a home, Massachusetts has forfeited her right to govern the daughters of the state. He says:

In the United States, the sovereign people has hitherto been, save in a few localities, adult males of the white race, and these have the right to say whether they will or will not extend suffrage to the black and colored races, and to women and children.

Our theory of government explicitly declares all citizens of the republic shall be sovereigns. "No just government can be formed without the consent of the governed." Taxation without representation is tyranny. The great republican party, comprising some of the best minds in this nation, declare suffrage the natural, inalienable right of every black man, and their arguments in his case apply equally well to the women of the nation.

Women, then, have not, for men have not, any natural right to admission into the ranks of the sovereign people. This disposes of the question of right, and shows that no injustice or wrong is done to women by their exclusion, and that no violence is done to the equal rights on which the American republic is founded.

I am glad the life, liberty and happiness of my sex are not in the care and keeping of this pious Catholic, for we should be as summarily disposed of, for some imaginary heresy, as are all the able arguments on human rights of the last century, by this scratch of his bold pen. The women of this nation, good sir, will accept neither your premises nor your conclusions.

We are amused with the vacillating magnanimity of masculine writers on this question, who ever and anon adopt the beautiful theory of "complements," "divided halves," and then by their logic in five lines make woman nine-tenths of a human being, or a negation.

For example, look at this:

We ask not if women are equal, inferior, or superior to men; for the two sexes are different, and between things different in kind there is no relation of equality or of inequality.

There is a truth in the old Greek fable, related by Plato in the *Banquet*, that Jupiter united originally both sexes in one and the same person, and afterward separated them, and now they were but two halves of one whole. "God made man after his own image and likeness; male and female made he them." Each, in this world, is the complement of the other, and the more closely identified are their interests, the better it is for both.

Now look on this.

Of course, we hold that the woman was made for the man, not the man for the woman, and that the husband is the head of the wife, even as Christ is the head of the church, not the wife of the husband.

The women of the present day unfortunately no longer regard men in that light. I should think, that divided halves, complements must be equal, and when separated in any sphere incapable of harmonious action. How "divided halves, complements, beings that are neither superior or inferior to each other" can produce headships, is a question that man's reason must solve. Our consistent logician then proceeds to show that as the achievements of women in art and literature have not been remarkable they would avail but little in politics. He says:

Woman have distinguished themselves in the arts as painters and sculptors, though none of them have ever risen to the front rank. They almost monopolize the modern novel and give to literature its tone and character; yet it must be conceded that no woman has written a first-class romance. The influence of her writings, speaking generally, has not tended to purify or exalt the age, but rather to enfeeble and abase it. The tendency is to substitute sentiment for thought, morbid passion for strength, and to produce a weak and unhealthy moral tone. Her writings do not do much to awaken in man's heart the long dormant chivalric love so rife in the romantic ages, or to render the age healthy, natural and manly. All history proves that the corruptest epochs in a nation's life are precisely those in which women have mingled most in political affairs, and have had the most influence in their management.

All history proves nothing of the sort, and if it did, please remember, men have written the history. When lions paint pictures, they will not always represent men as conquerors, themselves as crouching slaves. While men have all the advantages of the schools, which women have not, and the public voice to cheer them on at every step, while the adverse winds ever blow steadily in woman's face, it would not argue remarkable superiority if man should keep ahead. But such is not the fact, with all his superior advantages, woman is close upon his heels to-day in art, science, and literature.

Rosa Bonheur, a mere girl, compelled to study Anatomy in the slaughter-houses of Paris, because the universities were all closed against her, has given us the most wonderful painting of animal life the world has ever seen.

No poet in this century has surpassed Elizabeth Barrett Browning, who is called the Shakespeare of the age. What man has produced works that have so touched the popular heart, and been translated into every modern tongue, as Uncle Tom's Cabin, and Jane Eyre? The critic's knowledge of ancient and modern literature must be very limited, not to know that when woman entered the world of letters, its whole tone was at once purified and elevated. When she began to read and write, such authors as Swift, Fielding, Smollet and Rousseau went out of fashion.

Woman never had more political influence than she has now, and there never was a period of the world, bad as it may still be, better than the one in which we live, and in none of the romantic ages, so called, were men more loyal to woman, than they are to-day, especially the native Americans in this republic. With the inauguration of the liberal free soil party in this country, women began to attend political conventions and swell the enthusiasm of elections, to present banners and address meetings of "Wide Awakes." The whole tone of politics was elevated at once from gross personalities to able and conscientious discussions of principles. The noble men who first began the battle with slavery admit themselves that they could not have stood alone thirty years, exiled from church and state and good society, but for the faith, enthusiasm and moral principle of the women who surrounded them. And the fact that no slave breathes in this land to-day is largely due to the influence of such women as Lucretia Mott, Lydia Maria Child, Abby Foster, and Frances D. Gage.

No man has had more influence in the political issues of the war than Anna Dickinson, and she, not by "intrigues, coaxings, blandishments and poutings," but by noble public appeals to the heart and conscience of the nation.

For the purpose of cultivating a pious resignation in women, a little consolation is administered, by showing that fate is inexorable, as follows:

It is a world of trial, a world in which there are wrongs of all sorts, and sufferings of all kinds. We have lost paradise, and cannot regain it in this world. We must go through the valley of the shadow of death before re-entering it. You cannot make earth heaven, and there is no use in trying; and least of all can you do it by political means.

We are taught to pray "Thy will be done on earth as it is in heaven." If the thing cannot be done, why waste breath asking it? I believe, by a knowledge of God's laws, of political, moral, and social science, we can make a paradise for the race in this world. Progress is the law of life, things are greatly improved since the days of Noah, and to what point of elevation a few centuries more will lift the race there is no telling. By legislation Catholics were admitted into the British Parliament, and by it the established church will be rolled from their shoulders in Ireland. By legislation great sanitary and reform measures have been inaugurated, children gathered into schools, and free speech, free press, free trade and free men, in a measure, secured. We do not yet fully appreciate the power of the ballot nor all that we can accomplish by a wise use of it:

Women have wrongs, so have men; but a woman has as much power to make a man miserable as a man has to make a woman miserable; and she tyrannizes over him as often as he does over her. If he has more power of attack, nature has given her more power of defence. Her tongue is as formidable a weapon as his fists, and she knows well how, by her seeming meekness, gentleness, and apparent martyrdom, to work on his feelings, to enlist the sympathy of the neighborhood on her side and against him. Women are neither so wronged nor so helpless as the *THE REVOLUTION* pretends. Men can be brutal, and women can tease and provoke.

Though this is not complimentary, it is an admission of equality, and that is something. What becomes of headship now? *THE REVOLUTION*, dear sir, is without guile or pretence. We simply state facts. Have women no wrongs to complain of in nunneries, in the world of work, in our unjust laws? When a woman makes a man miserable, with the purse in his pocket, and the world for his hunting-ground, he can easily escape her. But what can she do, chained, like a prisoner in a cell, to the fireside, with a child in her arms, and two or three hanging to her skirts—and not one dollar she can call her own? The position of a married woman, in most cases, is simply that of an upper servant who works without wages. As to her formidable weapon of defence, Petruchio, in Shakespeare's *Taming of the Shrew*, tells us how much men fear that:

Think you, a little din can daunt my ears?
Have I not in my time heard lions roar?
Have I not heard the sea, puffed up with winds,
Rage like an angry boar, chafed with sweat?
Have I not heard great ordnance in the field?
And Heaven's artillery thunder in the skies,
Have I not in a pitched battle heard
Loud 'larums, neighing steeds, and trumpets clang,
And do you tell me of a woman's tongue;
That gives not half so great a blow to the ear
As will a chesnut in a farmer's fire?

The conclusive objection to the political enfranchisement of women is, that it would weaken and finally break up and destroy the Christian family. * * * The family has already been much weakened, and is fast disappearing. We have broken away from the old homestead, have lost the restraining and purifying associations that gathered round it, and live away from home in hotels and boarding-houses.

Masculine logic! The deplorable condition of things that *actually exist* to-day in the isolation of the sexes, the writer prophesies, would all come to pass, if woman should enter the world of politics. If, without the ballot, the women are all flying from their sphere, perhaps with it, they might return and bring man too.

God made the family the type and basis of society; male and female made he them."

If God made the family male and female, we think it would be well for the male to take his God-appointed place, discharge the duties of husband and father, and not leave the family as to-day, in a state of half-orphanage. As these are the highest and most sacred offices that a man can fill, boys should be more carefully educated with reference to the holy duties they involve. The office of "paternity" should not be ignored by those who minister at the altar, as the rejection of the marriage institution tends to undermine the basis of society. It is in vain for men to preach the sacredness of relations they degrade in their lives, or wholly abjure for themselves.

Woman was created to be a wife and a mother; that is her destiny.

Suppose the magazine writers let the matter rest there, and consider themselves relieved of all responsibility in the matter. "There is no use," says Daniel Webster, "in re-enacting God's laws." These gentlemen might just as well meet together and decide what the fish, the birds, the stars shall do, as to prescribe "woman's sphere." We propose to do that for ourselves in future.

This great idea of equality, now making such radical changes in the state and the church, will, in its progress, revolutionize our homes, also. The present rebellion of the women and the children against injustice and oppression is just as philosophical as that of Luther against the church, and the American colonists against Great Britain. The fulminations hurled at the great reformer and the fathers of '76 seem no more absurd to us than will these stale platitudes on "woman's sphere" to the next generation.

"A witty Frenchman describes the first conservative going about at the dawn of creation with upturned eyes and hands exclaiming, My God! my God! conserve the chaos!!" Not more absurd than the men of our day who, in view of the moral chaos that surrounds them—the misery, weakness, imbecility, depravity and vice, that gather round their firesides—cry out against all changes in our social relations.

E. C. S.

BOYS AT DISCOUNT.

ACCORDING to the *Philadelphia Post*, Girard College has found a new legal difficulty. By the will of the endower of the institution, boys (for being a bachelor he didn't know girls) who are to be apprenticed to trades must remain in it until persons are found disposed to take them. But the system of apprenticeships has so far passed into disuse that few are found who wish to take boys under it, and there are now over forty lingering month after month, on this account only, keeping new applicants out, and thus detracting greatly from the usefulness of the institution. As at present appears, the difficulty must increase, until in a few years the College will be crowded with its own alumni, as the *Post* says, to the "total exclusion of new scholars, and this body of graduates must, we suppose, stay there until they are old men, and every time an octogenarian drops off a boy may be admitted." When men are wise and good, they will not make Girard fortunes at all, to be their plague. But when they are only wise, even if not good, they will be their own executors and administrators while living, and thus make themselves doubly distinguished for their benefactions.

F. F.

THE SIXTEENTH AMENDMENT.

MARCH the 15th, 1869, will be held memorable in all coming time as the day when the Hon. George W. Julian submitted a "Joint Resolution" to Congress to enfranchise the women of the republic, by proposing a Sixteenth Amendment to the Federal Constitution, which reads as follows:

ART. 16. The Right of Suffrage in the United States shall be based on citizenship, and shall be regulated by Congress; and all citizens of the United States, whether native or naturalized, shall enjoy this right equally without any distinction or discrimination whatever founded on sex.

Since our famous Bill of Rights was given to the world, declaring all men equal, there has been no other proposition, in its magnitude, beneficence and far-reaching consequences, so momentous as this.

It is a proposition to secure peace and prosperity in the state: love and liberality in the church: health and happiness in the home; for it is the realization at last of the united thought and action of man and woman, in science, religion, and government.

It is the new declaration of equality, proclaiming sex no mind, the marriage of affection and activity, of moral and material forces; the propagation of justice, mercy and truth.

This sublime proposition is but the echo of both the old and the new dispensations of sacred history, the one proclaiming in Paradise that "it is not good for man to be alone," the other commanding with warning voice in Palestine, "what God hath joined together let not man put asunder."

A progressive idea is near its consummation, when statesmen propose in the councils of the nation to frame it into statutes and constitutions, for the action of rulers is ever as clear an index of the sentiment of the people, as is the mercury in the thermometer of the heat and cold of the atmosphere.

The specific work now before us, is to press the importance of this Amendment on the consideration of the people, and to urge Congress to its speedy adoption.

If the Fifteenth Amendment now passes the legislatures of the several states, then "manhood suffrage" is established on this continent, and when an aristocracy of sex is the governing power of the nation, woman touches the lowest depths of her political degradation. American women of wealth, education, virtue and refinement, if you do not wish the lower orders of Chinese, Africans, Germans and Irish, with their low ideas of womanhood to make laws for you and your daughters, to be your rulers judges, jurors—to dictate not only the civil, but moral codes by which you shall be governed, awake to the danger of your present position, and demand that woman, too, shall be represented in the government!

Suffrage associations should be formed at once and newspapers established in every state to press Woman's Enfranchisement, and petitions should be circulated in every school district from Maine to California, praying the adoption of the Sixteenth Amendment, that when the forty-second Congress assembles it may understand the work before it.

E. C. S.

A NEW NUISANCE.—An exchange says that women are becoming perfect nuisances, and to substantiate his theory adds that 1,500 women in Center County, Pennsylvania, have petitioned the court to grant no more liquor licenses.

COMMITTEE MEETING.

Editors of the Revolution:

PLEASE announce in your paper that the Executive Committee of the American Equal Rights Association will meet at 12 o'clock, Saturday, May 1st, at 76 Columbia street, Brooklyn, and that the officers of the Association are all requested to be present.

Yours, EDWIN A. STUDWELL.

The Committee of Arrangements for the New York meeting are—Oliver Johnson, Susan B. Anthony, Lucy Stone, Elizabeth Smith Miller, Henry B. Blackwell.

The Committee for Brooklyn are—Edwin A. Studwell, Elizabeth Richards Tilton, Anna Cromwell Field, Theodore Tilton, Edward S. Bunker.

MEETING OF THE WORKING WOMEN.—The regular meeting of the association was held at their Room in Cooper Institute on Wednesday evening of last week; Miss Anthony, the President, in the chair. After the regular business was disposed of, in the course of which some severe strictures were passed on an article in the N. Y. World most unjustly reproachful to the women of the association, low and vulgar in spirit and expression, the orators of the evening, Mrs. Wilbour and Mrs. Eleanor Kirk, were introduced. The former gave an excellent address on "Extemporaneous Speaking for Women," a copy of which was asked for publication. Mrs. Kirk chose as her text an anonymous letter she received a few days ago from a person supposed to belong to the male sex. She alluded to the fascinating influence of actresses and actors, and believed the women became ensnared in such fascinations through a lack of proper home influence. She thought a true-hearted, impulsive, ignorant woman, every way superior to the belles of fashion. If her correspondent was a bachelor, she advised him to steer clear of matrimony; if married, she should pity his wife. Women wrote to other men than their husbands, because those men of genius were able to walk into the sanctuary of their souls and touch the chords of their being. She never heard such men as Beecher preach, or Adams and Booth act, or such women as Anna Dickinson, Miss Kellogg, or Adelaide Phillips, but that she herself wanted to write or say to them, "My dear friend, I do like you ever so much." And it made no difference to her whether such an one were a man or a woman. She closed with an eloquent tribute to the soothing power of love, lauding it as "the sunshine of the soul." Mrs. Lozier announced a lecture to women, on the "Social Evil," at the Medical College for Women, to be delivered on the 1st of May. Mrs. Burleigh, Bullard, and Norton were appointed to address the next meeting, when the subject will be, "Who are the most systematic in general business affairs, men or women?"

The next regular meeting will be held at the usual place, Cooper Institute, on Wednesday evening next at 7½ o'clock.

A FORTUNE.—One hundred and fifty thousand dollars worth of diamonds has a bride at the Fifth Avenue Hotel. Who does not pity her? but her husband more? One real virtue would be worth them all. And then how true must it be, that where there are many virtues, there would not be so many diamonds; nor any taste for them.

THE ANNIVERSARY.

A GRATIFYING evidence of the interest felt in it appears in the number of letters from east and west, asking about the hotels and places of entertainment in New York. It is little we can say in reply other than to give the names of the best hotels kept on the European plan; now most in favor with transient travellers, as it enables them to modify their expenditures to their tastes or means.

Ashby House is at the corner of Spring street and Broadway; Dey St. House, 54 Dey street; Irving House, corner Broadway and 12th street; La Fayette Hotel, Lovejoy's Hotel, Park Row; St. Charles Hotel, corner Broadway and Bleecker street; St. Dennis Hotel, Broadway and 11th street; Westminster Hotel, Irving Place and 16th street. At these places rooms can be hired for any number of days desired, and meals may be taken at the same place or elsewhere, and at such cost as the guest may order from the bill of fare. There are undoubtedly many similar hotels, and also many private boarding houses that could entertain, but this editor, though temporarily a resident in the city, is quite innocent of knowledge on the subject of hotels except to a very limited extent.

A FEMALE GROOM AND BURGLAR.—At an English court a few weeks ago, says a London paper, a young woman, aged about 21, who some years ago ran away from her service as nursemaid to a family at Knockholt, was committed for trial on a charge of burlariously breaking and entering two houses at Brenchley. She gave the name of Mary Field, and is of a somewhat prepossessing appearance. She came to the neighborhood of Brenchley five years ago as a young man and found employment as a hop-picker. In consequence of her exceedingly good behavior in the hop-gardens at Horsemenden, and superiority of appearance, the Rev. J. W. Buxton took an interest in her and obtained her a situation. She behaved very well, and after a time she went to the Bull Inn, Brenchley, where she remained for two years as pot-boy. She next went as stable-boy or under groom to Mr. William Monckton, surgeon, of Brenchley; after which the Rev. F. Storr, the vicar of the parish, took her into his service. During this time she had to exercise the horses, drive people out, and wait at table, and this she did without the slightest suspicion arising of her sex. To the surprise of every one she lately absconded, and since then a letter has been received from a lady in London, making inquiries about the runaway, who was in reality a girl whose parents had considered her dead, and had offered £5 to learn her whereabouts. From the shop of a grocer, which was one of the places the prisoner was now charged with breaking open, two old checks were stolen and found in the prisoner's coat pocket, which she had left at her lodgings. This led to the prisoner's apprehension by Superintendent Dance, of the Kent County Constabulary, who found her sitting at home with her parents nursing a baby. He charged her with the burglaries, which she at first denied, but afterwards admitted that she was the person who committed them, and desired it to be understood that no one assisted her. He took her into custody, and on searching her box he found it contained a quantity of male attire, a rifleman's uniform and accoutrements, false beard and curls, and a number of other things used for disguise. She was then wearing female clothing, and said that she committed the burglaries because she wanted money, as she had

collected 10s. for a missionary society and could not pay it.

WOMAN MAKING A COMMISSIONER.

THE Omaha Republican thinks it was Mrs. Columbus Delano who made her husband Revenue Commissioner. He declined the appointment and would have resisted all the earnest solicitations, till at length, Mrs. Delano pleaded, "My dear, we don't need the salary; we have enough without that; but I think you can do the country a great deal of good by accepting this office." From this moment the new Commissioner of Internal Revenue sprang into existence. It was a woman, then, who held the balance of power, and decided for this great country who should fill one of the most important offices, and not the President, after all. The Republican adds:

Mrs. Delano is a just representative of the model matron at the domestic fireside, and, like her thousands of sisters all over this broad land, in her adherence to what she believes to be wisest and best for woman, refuses to listen to the battle-cry of the New York Revolution and the Chicago *Sorosis*, yet at the same time she has faith in a true regeneration of the republic.

A DRUNKEN "WHITE MALE" SINGED BY HIS WIFE.—At one of the London Police Courts, a few weeks back, a woman named Cranley was committed for trial, charged with having caused the death of her husband, Michael Cranley, by throwing a bottle of paraffin at him, the contents of the bottle immediately catching fire, and inflicting fatal injuries upon him. The depositions of the man were read over, and from those and some additional evidence it would appear that the deceased was drunk at the time of the occurrence, and had been quarrelling violently with his wife. She complained that he had struck her, pulled out her hair and hit her with a plate, and said that she had no idea of setting him on fire when she threw the bottle at him. An inquest was held on the body of the deceased, and the jury returned a verdict of manslaughter against the prisoner.

If all drunkard's wives would, like Mrs. Cranley, "paraffin" their husbands when drunk, thus saving Satan the trouble of kindling them, they would not only save his Satanic majesty much time but rid society of worthless nuisances.

WOMAN'S RIGHTS IN FRANCE.—We take the following extract from a recent letter of the Paris correspondent of the London *Telegraph*:

Two out of three public meetings held here were yesterday, March 28d, stopped by the police. A Madame Pauline Mink contrived to get that notoriety which is conferred by a police warning. Her mission in life is claiming civil equality for man and woman. Yesterday, at dinner, a cynical Englishman, who thinks he is a Radical, said to me, "Depend upon it, they will want to do away with side-saddles next!" A. M. Flourens got, I think, a little wild. He asserted—so it is reported at least—that "revolution could be effected only by educating women. Our children are now under the dominion of priests." The speaker then went on to a sort of general attack on any and every institution. Religious communities and convents had a very bad time; and as for "marriage, under existing circumstances, it was only prostitution." Then the orator sat down, amidst loud applause.

KENTUCKY prohibits marriage between cousins. Other states should, if they do anything about it.

NEARLY all the crowned ladies of Europe are said to be in favor of Female Suffrage.

COMPLIMENTS TO COLORED MEN.

AND better still, paid by themselves. They have been tendered appointments to Hayti, Liberia, and other places where the people are all of their own color, and where white men of equal capabilities are unwilling to go, or go reluctantly, and several decline the honor. Mr. Charles Lenox Remond, one of the most distinguished of our colored fellow-citizens for ability and eloquence, takes this view of the subject in the *A. S. Standard*:

I confess to some amusement on noticing the interest and much ado there seems to be about the appointment of some colored gentlemen to the Haytian mission. . . . Our friends cannot fail to know that in every instance of the emigration of colored Americans to Hayti, they have been repulsed—treated with contempt, and left to starve or get back as best they could. Perhaps, the applications are made on the ground of the inferiority of the Haytiens and little consequence of their government, and that in the new dispensation of things, small favors are to be gratefully received. If put on this basis, it is all right to those who like it. Otherwise I protest against the idea, that because the Haytiens are black, the American minister must be black also. No such thing was dreamed of in the past, and why should it under the new and, as I trust, improved state of things be adopted? Let our enemies, if they will, charge us with inferiority, but again, with my whole soul, do I protest against the voluntary admission on the part of colored "gentlemen" and "scholars." I object now as ever to colored churches and colored schools, with colored ministers and colored teachers, and shall be glad when they go up or down, and shall be no more heard of in the land, and we shall resolve to send in our application for places of trust, honor and distinction on the true basis of loyalty, patriotism, fraternity, and a common interest in a common country. Any man doing less, of whatever complexion, cannot and shall not represent me or mine any where. Yours for manliness and consistency.

C. LENOX REMOND.

ANNA DICKINSON.—Kansas and Nebraska have at last been reached by the light of this "bright particular star," and the press and people of those new and remote regions have kindled into raptures, as did the hearts of the New England states when she first rose upon them. The Omaha *Herald* has a long article (its second one, too, after hearing her), in which the editor speaks of "her able and brilliant plea for woman from the lips of this gifted champion," but confesses that when he entered the hall he was fully armed and equipped with those prejudices which he had so long cherished against strong-minded women. His motive was, curiosity to see and hear one of her class who had the questionable distinction of a national notoriety as an advocate of the political enfranchisement of women. His lurking purpose, he admits, was to do what he might to ridicule any arguments which she might make in that behalf, and to remain a listener only so long as might be required to get the thread of her discourse for that purpose. He had been tendered a choice seat at the Academy, which he declined to occupy, because he had resolved not to be bored for a whole hour by this celebrated man-hater. He accordingly took a standing position along the outer aisle, near a door wherefrom he could quietly escape at the proper time without disturbing the meeting. It is due to truth, he adds, to say that Miss Dickinson imbued us with such a strong inclination to remain that the original plan for escape proved of not the slightest use to him.

P. P.

LORD NAPIER of Magdala presided at the meeting of the Alexandra Native Girl's English Institution, held in Bombay lately.

CROWDED OUT.—Literary and other matter.

NEW YORK AND BOSTON ON COLOR.

Nor long ago two colored men of New Orleans went to Boston, and not an Hotel or genteel boarding house would entertain them. They were both very wealthy, one worth more than a million, were highly educated, spoke French and Spanish even better than English, and at home moved in all the best society. New York has one Hotel of the first class that will do better. Perhaps only one. The Everett House, by the following letter in the New York *Tribune*, has set an example that other houses would do wisely and well to make haste and imitate. Mrs. Putnam and her son have resided much in Europe, and at home in Massachusetts too; are distinguished by wealth, culture and refinement:

ON BOARD STEAMSHIP "SCOTIA," April 7, 1869.

Mr. A. M. P.—; My Dear Sir: Before sailing, I improve the opportunity to write you a word or two, to tell you, as an interested friend, of our experience at the Everett House in your city. From the time of our arrival until the moment of departure, every attention was paid to our comfort, and in no respect whatever did the treatment extended to us differ from that bestowed on any other of the guests. No more could be said of any hotel, and it is with great pleasure that Mrs. Putnam and myself testify to the courtesy and gentlemanlike conduct of the Proprietor, W. B. Burrows, Esq.; and express once more our entire satisfaction with our reception. An important precedent has been established, and the proprietor of the Everett House is entitled to great credit for his manly behavior in the matter.

I remain, dear sir, ever sincerely yours,

EDMUND QUINCY PUTNAM.

NEW DECISION AFFECTING WOMEN.—In the U. S. District Court, in the matter of Edward Bigelow, David Bigelow, and Nathan Kellogg, bankrupts, a question was certified to Judge Blatchford, by the Register at Hudson, N. Y., Thomas B. Gates, Esq., to ascertain whether Mary D. Bigelow, the wife of Edward Bigelow, should be admitted as one of the creditors entitled to a claim against the estate of her husband. It appeared that the wife had invested \$1,500 in her husband's business, and had withdrawn only \$800 of it to purchase a silver plate. Judge Blatchford concurred in the opinion of the Register, that the wife had a just claim against the estate of her husband, and must be admitted as one of the general creditors.

ABBOT and Sprague are two pious men;

They both go to church when the clock strikes ten.

Abbot is Congregational, Sprague Episcopal, but last Sunday, both staid at home from church, though the Washington letter-writers say they "both are strict believers in the sanctity of the Sabbath!" Abbott, they say, is a duelist and would fight. Sprague, however, will not fight a duel, but is armed, and if Abbott strikes him, will not hesitate to shoot him. So both are in their way, doubtless, good types of the American saint. But how when measured by this standard? "If thine enemy hunger, feed him; if he thirst, give him drink?"

A WOMAN SCULPTOR.—By *Galignani's Messenger* we see that Madame Colonna, née d'Affry, of Fribourg, in Switzerland, widow of the Duke of Castiglione, second son of Prince Colonna of Naples, has come to spend three months at Rome. This lady's works in sculpture are known in Paris and London under her artistical nom de guerre of "Marcello." She has taken a studio, where she has already in preparation a colossal statue of a Polish lady, another of Moses, and a basso-relievo taken from the history of Hannibal.

PRIVATE VIRTUE IN PUBLIC MEN.—It seems to be neither expected nor required. Gen. Sickles, it is said, is to be appointed Minister to Spain. John P. Hale went there a disgraced man and has been adding to an infamy already too shameful before, by a series of smuggling transactions, grossly defrauding the Spanish government and disgracing his own. Now he is to be succeeded by Gen. Sickles, as is supposed, of whose record the New York Evening Post speaks on this wise:

There seems to be a conspiracy in certain quarters to talk Gen. Sickles into notice as a candidate for the place of Minister to Spain. When Sickles was sent to England as Mr. Buchanan's Secretary of Legation, the appointment was deemed a discreditable one, and it will be a worse mistake to assign him a higher and more responsible post. 'If he has done, as is claimed for him, the country any service in the late civil war, vote him a sword and a pension, and let him go; but do not confer on such a man any place of honor or trust. It would be better to give him the salary of a foreign Minister and keep him at home. As long as there is a respectable man to be had for the place—and there are scores upon scores to be had for the asking—let not such a man as Gen. Sickles be sent abroad as a select sample of our countrymen.

TOLEDO, OHIO.—The regular monthly meeting of the Toledo Equal Suffrage Association was held on the evening of the 20 inst. Mrs. J. M. Ashley in the chair. More than 400 persons were present. A part of the business of the evening was to elect delegates to attend the Equal Rights Anniversary in New York on the 12th and 13th of May. Mr. and Mrs. Hall were unanimously chosen.

While preparing the above from Toledo for the printer, the following comes from Cincinnati:

The Equal Rights Association held its regular meeting last evening at the usual place. The attendance was much better than usual. On motion, it was voted that the Association elect seven delegates to attend the Anniversary of the National Equal Rights Association, to be held in New York, commencing on the 11th day of May. Mr. and Mrs. Graham, Mr. and Mrs. Quinby, Mrs. Moulton, Mrs. Dr. Morrell and Mrs. Blangy were elected as delegates. It was further voted that, in addition to those named, any Cincinnati sympathizing with the cause, who may be in New York during the time of the Convention, will be furnished with credentials as delegates also, on application to the officers of the Association.

WILBERFORCE UNIVERSITY.—This institution was intended to educate the colored people of the West and South. It began well, but most unfortunately, last year their main building was burned, as is supposed, by incendiaries. It is to be rebuilt, and an agent, Mr. John Cozzens, is now in this city soliciting pecuniary aid for that purpose. Among the subscriptions already made are those of Chief-Justice Chase, \$600, of Hon. Gerrit Smith, of New York, and John Pfaff, Esq., of Cincinnati, \$500 each, and many others of large amount. Mr. Cozzens is also endorsed by President Grant, Gen. Howard of the Freedman's bureau, and many other distinguished persons. His rooms in this city are at 443 Broome street.

IS IT SO.—The Duchess of Burgundy said one day: "Do you know why the Queens of England govern better than the Kings? It is because the queens govern by the advice of men, and kings by the advice of women." So it is also told of Charles II. that he was asked on a time, why it was that he never said a foolish thing, and never did a wise one? and answered, that his words were his own, but that his deeds were his minister's.

LENGTH OF LIFE.—When men live well they will live long and will desire to live long. Badly off as we are now, there are families that stand as exceptions to the rule of only thirty years as the average of human existence, and as guarantee of very different results when life and its laws are better understood. Joel Parker's family, in Northfield, N. H., are all aged. Mr. Parker is in his ninetieth and his wife in her one hundredth year, and their five children are between fifty-six and sixty-eight years old. Mrs. Woodward Hotchkiss, of Prospect, Conn., enjoys good health and spirits, though on the verge of a century, and on the recent occurrence of her ninety-ninth birthday, wrote these lines:

With gratitude I render praise,
To Him who lengthens out my days.
For if I live but twelve months more
My years will then count up five score.
I do not ask for worldly good,
A pleasant home, and pleasant food;
I ask for sanctifying power,
To cleanse and keep me every hour,
That free from sin I may remain,
And never, never sin again.

WHY NOT?—The Sun is informed that Gen. Grant has nominated a notorious bounty broker for the office of Recorder of Deeds for the District of Columbia, but thinks the President was imposed upon when he did it. Parson Brownlow said he found that the nearer he drew to Washington, when on his way there, the more he felt the inclination to be stealing something. The President has to select from the material furnished or recommended, and there is too good reason to fear that not many in and about the Government are able to resist the temptation which was so vexing to the soul of the Parson.

A WORKING WOMAN.—Many suppose that the lives of Authors and Editors are not work. With some it may not be, but such disgrace the calling. Louisa Muhlbach, author of so many books, writes every day enough to fill a whole printed sheet. She begins at eight in the morning and stops at four in the afternoon. In the evening she receives her literary friends in her sumptuously furnished salon, or attends a performance at the theatre, where her good-looking and talented daughter Theodora is playing. Despite the large copyrights which the authoress of "Joseph the Second" and "Lousia of Russia" has received for her works, she has not saved any money, and is still writing for her daily bread.

BOSTON NEEDLE WOMEN'S FRIEND SOCIETY.—It held its twenty-second annual meeting on Tuesday of last week. The receipts for the past year were \$19,405, and the expenses \$18,442. The property was limited to \$20,000, but the society has obtained legislative authority to increase it to \$50,000. There are now two hundred and ninety-three members. The sum paid to workwomen last year was \$7,713, \$523 in excess of the year before.

BRITISH LAW AND JUSTICE.—A poor fellow was imprisoned not long since for stealing a turp from a field; and two little girls are now serving out a month for stealing a shilling's worth of greens from a pasture; and a servant girl was in court not a month ago for retaining half of two-pence worth of beer she was sent to buy, but "was discharged with only a severe reprimand."

CORRECTION.—In reprinting a paragraph from Higginson's "Woman and her Wishes," last week, a sentence was thrown into confusion by the accidental omission of a few words. These being supplied, it stands as follows:

We hear much said of the value of the "franchise of a freeman." But why should Franchise belong to Francis more than to Frances, when the three words Frances, Francis, and Franchise are etymologically the same, and should be practically so—all signifying simply Freedom. Nay, as things now go, Frank may grow up a vulgar, ignorant ruffian, and Fanny may have the mental calibre and culture of Margaret Fuller, or the self-devoted energy of Dorothea Dix; yet it will make no difference. The man must count as one in the state, the woman counts zero; a ratio, as mathematicians agree, of infinite inferiority.

FAMILY FAVORITISM IN APPOINTMENTS TO OFFICE.—If Mr. Carpenter's motion had prevailed in the Senate relative to appointments to office, the country would have had some remarkable disclosures. Whoever is i-Dent-ified with the presidential family, by blood or marriage seems sure of success on application. But that is not all. The Washington correspondent of the Cleveland Herald, writing on the subject says he knows a case where in one bureau are employed one man as chief clerk at a salary of \$2,000 a year, and his two minor sons at salaries of \$1,200 each. And he adds, sons and nephews of members of Congress and relatives of Secretaries and Bureau Commissioners are becoming the aristocracy to whom the offices are parcelled out with an unblushing favoritism.

MISTAKES IN EDUCATION.—The new English college for women is said to be increasing yearly. But it seems that a large percentage of the girls who go in for the senior local examination at Cambridge are rejected, on the basis of a test originally planned for boys. The girls fall behind, not in Latin nor Greek nor Euclid, but for incompetency in such elementary subjects as grammar and arithmetic, history and geography. The same difficulty is equally observable in American schools. Many a college student stands well in his class, who is utterly incompetent to teach the common branches of a town, or district school, as hundreds of superintending committees could testify. Indeed a right good English reader is rarely to be found.

MADAME OLYMPE AUDOUARD, who last year visited this country, and took sweet counsel with Mrs. Stanton on Woman's Rights, and bearded Brigham Young in his den, in search of truth, has just been arrested in Paris at a public meeting of Republicans "who uttered seditious cries." It does not appear that she uttered any cries before or after her arrest. She was included in the general haul, caught in such bad company as republicanism is held to be, in la belle France.

WOMAN'S RIGHTS IN SOUTH CAROLINA.—It is said by the Herald and other similarly blind journals that "the cause is going down." It is true. It has already got down as far as the South Carolina Legislature, and is under consideration there. A colored woman spoke very ably for it before that body, though no definite action appears to have been taken on the subject.

THE daughter of Madame Jenny Lind-Goldschmidt, a girl of twelve years, is said to possess much of the great talent of her mother, and to have an excellent voice.

JOHN STUART MILL has republished the Analysis of the mind, which made the reputation of his father as the refounder of the Association Philosophy of Hartley, with notes by himself, Findlater, of Edenburg, Bain, and Grote. In his preface he pays frank tribute to Herbert Spencer, as one of the foremost living philosophers of that school. It should be some drawback to Mr. Spencer's standing, however, that he no longer stands with Mr. Mill as defender of woman's right to the ballot.

THE Working Women's Protective Union of this City collected during the past three months \$273.50 fraudulently withheld by employers from girls. Last year its officers collected nearly \$1,000. *Sharks* who employ them do not so easily defraud them as formerly. The Union will move to its new home in Bleeker street next week.

CONVENTION OF THE BOSTON WORKING WOMEN.—It was a most spirited and successful gathering, and absolutely pushed its way into the State House and before a legislative committee, before its work was done. Next week it shall have report in THE REVOLUTION.

WOMAN WANTED AS PHYSICIAN.—A lady in Atchison, Kansas, writes to THE REVOLUTION thus:

There is a pressing necessity for a female physician in this locality, especially one competent to discharge the duties of an *Accoucheuse*. Such an one would get more business than she could attend to. Will you send one?

WHAT AN IRISH WOMAN SAYS.—A private letter from an Irish woman at Black Rock, near Dublin, says:

I like THE REVOLUTION greatly. Of course some things in it are beyond our English advanced men, but it is surprisingly true, I claim, in the main. Since a child, I have myself entertained as advanced views as THE REVOLUTION, and every day it seems to me more and more clear that we are right.

SORRY PROGRESS.—The State of Delaware has the pillory and whipping-post in blast, and witchcraft is still a crime in Maryland, unless the Grand Jury of Carolina county, in that State, is ignorant of law—which is not improbable; for that enlightened body has lately indicted a colored woman for it.

THE BENEDICT TIME WATCH

THE enterprising firm of Benedict Brothers have now ready at their "up-town" establishment, 691 Broadway, an extensive and elegant assortment of Gold and Silver Watches for the Fall trade of 1888, to which they invite the attention of the readers of "THE REVOLUTION" and all others who desire a perfect TIME-KEEPER. Their stock comprises the various grades of the American Waltham and the choicest imported watches. They have also, in addition, a fine quality of watch which they have named the "Benedict Time Watch," they having the supervision of the manufacture of the movements, which are of nickel, which has proved to be a metal more durable than brass or other compound metals, and less liable to contraction or expansion by the fluctuating character of the temperature of this climate. This movement gives greater accuracy and requires less repairs than the others. Their stock of American Watches is unrivalled. All the various grades may be found at their counters at the lowest prices, regulated and in every respect warranted. The Messrs Benedict Brothers have secured their reputation and extensive patronage by a strictly honorable course in conducting their business, selling the best of goods at fair prices. We feel safe in commending this establishment to the consideration of our readers, and would say to all, if you want a good, reliable Watch, go to Benedict Brothers, up town, 691 Broadway.

LITERARY.

THE EDUCATIONAL MONTHLY. It is a pleasure to notice it. It bears every outward sign both of ability and an earnest purpose to serve the cause of Education in every department. The May number opens with a most interesting article on the Education of Idiots. A selection from Ruskin on the decoration of school-rooms is worthy the attention of every teacher and parent. New York: Schenkerborn & Co., 14 Bond street. \$1.50. per annum.

DEMOREST'S "YOUNG AMERICA." Of all the juvenile magazines this is among the best. Its bright colors and its toys charm, while the stories and other sketches are exceptionally good, combining the useful with the amusing in a remarkably successful manner. Terms, \$1.50 per annum, with a premium. Address W. J. Demorest, 833 Broadway.

ONCE A MONTH.—The snug little magazine of T. S. Arthur & Sons, Philadelphia. The publishers of *Once a Month* offer to send the first six months' numbers for 1869 (from January to June) for fifty cents, in order to let the people see the Magazine and become acquainted with the rare excellence of its reading matter. If you want nearly 600 pages of about the best and most entertaining reading to be had, send T. S. Arthur & Sons, Philadelphia, the trifle of 50 cents, and you will, take our word for it, make a first-class investment. The terms of *Once a Month* are two dollars in advance. Arthur's *Home Magazine* and the *Children's Hour*, also from the same house—the former two dollars a year in advance, the latter \$1.25. All three for four dollars a year.

Best of all is THE NURSERY for youngest readers. Boston: 13 Washington street. John L. Shorey. New York: 119 Nassau street. If our friend Shorey was not divinely commissioned to publish a child's paper, it is not easy to interpret the ways of Providence.

THE HOME MONTHLY. Devoted to Literature and Religion. A. B. Stark, editor. Nashville, Tennessee. Printed at the Southern Methodist Publishing House. \$3 a year.

THE HEALTH REFORMER, published monthly at the Health Reform Institute, Battle Creek, Mich., under the supervision of an Editorial Committee of twelve. Terms: one dollar per year, invariably in advance. Address "Health Institute," Battle Creek, Mich.

THE SCHOOL DAY VISITOR. An illustrated magazine. Published by Daughaday & Becker, 424 Walnut street, Philadelphia, Pa. Price, \$1.25 a year. Single copies, 12 cents.

MOTHER AT HOME and Household Magazine. Edited by Mrs. Henry Ward Beecher. New York: Hoefer & Sons, 56 Cedar street. \$1.50 per annum in advance.

CATALOGUE OF CLINTON LIBERAL INSTITUTE, Clinton, Oneida County, New York. A handsome, descriptive pamphlet, besides being a catalogue of 256 names of pupils of both sexes, in attendance in the past year. Mrs. L. Holden Dent, Principal of women's department, with seven assistants. One of the most flourishing seminaries of learning in the state, and deserving of the liberal patronage it receives.

THE PLYMOUTH PULPIT. A weekly publication of Sermons, preached by Henry Ward Beecher. New York: J. B. Ford & Co., 39 Park Row. Three dollars per annum; single numbers, 8 cents. "Dull as preaching" was formerly a rhetorical flourish of mighty meaning and serves many a good turn even now. But no such satire was ever flung into Plymouth Pulpit nor ever will be while its present occupant remains there as he is.

THE ADVANCE GUARD. The Chicago *Sorosis* has ceased to be, but the *Advance Guard* has been recruited for the home service instead. It is a handsome and spirited little corps, the size of THE REVOLUTION. L. H. Dowling, editor. Mrs. A. N. Knowlton, associate editor. \$2.50 a year.

PACKARD for May is at hand, blossomed for Spring. Alice Carey opens with "A Chapter about Old Maids." The only fault about it is that she claims "the right to speak more authoritatively," because "speaking from the knowledge of experience." She may claim to be an "old maid," but those who know her well, and who have for a score or two of years, will prefer to drop the adjective, and deny her any authority on such grounds.

The right of Suffrage is not demanded, but "the right to grow old, in marriage," or out, is. The right of Suffrage is not denied neither. Indeed it is virtually conceded, if not claimed, for the writer thinks to claim heroically the right to thus grow old, would so far push out the walls of the world's superstition as to permit peaceable possession of other ground likely to be debatable, as matters now stand, a long while yet. There are a dozen other articles, long and short, prose and verse, all interesting, most of them useful, and the May number is worth the dollar the whole year costs. But more of Packard next week. S. S. Packard, 937 Broadway, New York.

PUTNAM'S Monthly Magazine of Literature, Science Art and National Interests. Putnam & Co., 661 Broadway, New York. Four dollars a year. Some one takes opportunity in the May number to shoot Thomas Carlyle over Niagara. And it is to be regretted that there was so good occasion, and that so many will accord to the critic almost a perfect success. There may come a time when much that is now regarded as profane and blasphemous in the Carlyle Canticles and Apocalypses, will be found true prophecies, given by inspiration of God. Certainly, our success in the war, and still less our attempts to rebuild the governmental fabric since, have been quite as complimentary to his prophecies, as to our national wisdom and skill in war or peace. For, with Quaker guns and a most Falstaffian soldiery, numerically as two to seven with the North, the South stood her ground heroically for four years, and her successes since in baffling all attempts at reconstruction are more surprising still, until out of our weakness, political perfidy, profligacy, and general corruption has spawned a new monster, bred on the rottenness of the body politic like the worms before whose gnawings King Herod gave up the ghost, and an Imperial Crown and Throne are flashed defiantly in our very faces! Carlyle may deserve all the scourging he receives at the hand of this merciless critic, but it may be questionable whether we are the nation or tribunal to arraign him. Too many of his predictions concerning us are fulfilling for our credit or comfort; and, as at present indicated, he may, after all, prove our truest prophet.

But this notice of Carlyle is only the opening of the May number. Readers of almost every class will find a store of good things as they proceed. And, indeed, this very article, to most Americans, will undoubtedly be relished as best of all.

DEMOREST'S MONTHLY. A journal of fashion, though combining therewith, some useful things, but as to its main purpose to disseminate modes and styles, with their endless variations, and generally from bad to worse, regardless of all expense of cost, comfort or convenience, it must be adjudged of downright hurtful tendency; more dangerous, indeed, to the peace and prosperity of the country, than the democratic press and party, the national debt, the whiskey, the railroad and other rings and combinations, together with all the stupendous profligacy and corruption of Congress, and the government generally. For it strikes at the breath of every woman who becomes the votary of fashion (and, alas! how few women do not); and thus the native born American mothers are becoming more and more unfit for the sacred function of maternity, in each succeeding generation; as is seen in the sickly, puling, rum-loving, tobacco-using, bare-legged-ballet-worshipping mind and body shrivelled, pimpled and puckered beings that crowd the streets and throng the theatres; not to speak of jails nor penitentiaries. If God should make one race of women what fashion now makes most of those who are able to worship in the temple of that obscene and loathsome goddess, He might be charged as a monster of cruelty forever and ever! And yet there are monthly scriptures, tracts, plates, patterns and diagrams issued regularly, required to be, to propagate and perpetuate that foul and fatal idolatry. For what it proposes, *Demorest's* is one of the very best and deserves a liberal patronage. New York: 838 Broadway. Three dollars a year.

WHERE TO EMIGRATE AND WHY.—describing soil, productions, minerals and general resources, quality and price of farm lands in nearly all sections of the United States—description of the Pacific Railroad, the Homestead and other Land Laws, etc., etc., with maps and illustrations. By Frederic B. Goddard. New York: F. B. Goddard, publisher, 432 Broome street. 1869. Nearly 600 pages octavo. Whoever sees this very hand somely produced work will readily believe the author when he says:

"Neither labor nor expense has been spared to make this work complete." He also acknowledges the receipt

of valuable reports and documents, both from the Departments at Washington and from the various State Authorities to make his book as perfect in its way as possible.

AN ESSAY ON BATHING, with especial reference to the Russian or vapor bath, and the Turkish or hot air bath. New York: Drs. Browning and Larkin, 23 and 25 E. 4th street. R. J. Johnston, printer, 33 Beekman street. The benefits of bathing are now so generally acknowledged that nothing need be said in its favor. New York, too, is getting well supplied with both the Turkish and the Russian bath establishments, as THE REVOLUTION has repeatedly shown; and it is pleasant to record a growing interest on the subject and rapid increase of patronage. Drs. Browning and Larkin have added to their business a capably well-kept boarding-house for the use of their patients and others.

THE ATLANTIC MONTHLY, devoted to Literature, Art, Science and Politics. Boston: Fields, Osgood & Co. New York: 63 Bleecker street. The proprietors must be tired of hearing their and New England's favorite magazine perpetually praised, and so for the sake of variety, as well as in all sincerity of conviction, I will say that the "Intellectual Character of Gen. Grant" should not have been admitted to its pages. It is not true as a description, nor just to other and better officers, of which the army contained many. Nor is this criticism founded on hastily-formed estimates of his early life, his military career, or his conduct since his introduction into the Presidency, and still less on any low party prejudice or preference, such as naturally and necessarily influences the judgment of mere partisan devotees. Whatever may be said of his generalship, it is an insult to all common sense to ask or expect the country to find in his early life, or his Presidential performance, so far, any of those lofty elements of character so glowingly set forth in the article in the *Monthly*. And to praise such qualities as he actually reveals, or to extol their possessor, is to belittle and belie all genuine nobleness, and to mislead those who would, by accepting him as a model, seek to make themselves distinguished and really serviceable to their generation. The closing period indicates that the article was written before the inauguration, though that is but a poor apology for it. Daniel Webster said "the nomination of Gen. Taylor was not fit to be made." He would have said the same of Gen. Grant's. And it might be added with no less of pertinency of this article in the *Monthly*, it was not fit to be written. But this one mishap shall not deter THE REVOLUTION from its award of praise to the general course and character of the *Atlantic Monthly*.

Financial Department.

THE REVOLUTION.

VOL. III.—NO. 17.

FINANCIAL AND COMMERCIAL.—*America versus Europe—Gold, like our Cotton, FOR SALE. Greenbacks for Money. An American System of Finance. American Products and Labor Free. Open doors to Artisans and Immigrants. Atlantic and Pacific Oceans for AMERICAN Steamships and Shipping. New York the Financial Centre of the World. Wall Street emancipated from Bank of England, or American Cash for American Bills. The Credit Foncier and Credit Mobilier System, or Capital Mobilized to Resuscitate the South and our Mining Interests, and to People the Country from Ocean to Ocean, from Omaha to San Francisco. More organized Labor, more Cotton, more Gold and Silver Bullion to sell foreigners at the highest prices. Ten millions of Naturalized Citizens DEMAND. A PENNY OCEAN POSTAGE, to Strengthen the Brotherhood of Labor, and keep bright the chain of friendship between them and their Father Land.*

WOMEN'S RIGHTS—THE CURRENCY—SPECIE PAYMENTS.

SCAN the most profound and pungent arguments that are produced against placing the

ballot in the hands of woman, and they can be summed up in a few words. When stripped of their verbiage, they come to this point: Women must not mingle with the realities of life—they must be shut up like canary birds, allowed to moult—be decorated like a doll, and travel the thoroughfares of cities to be watched and admired by idle and useless men, as you would watch the fluttering of a gay butterfly. One thing is entirely overlooked by those who oppose the political rights of women, and that is their usefulness. In numbers, they exceed the males. In influence, if properly educated and trained, and with their just rights, they would be far more potent for good than men. Their tendency, when brought in contact, is to soften, subdue and elevate man, and if they had the ballot—if they possessed the right of office the same as men—if all the avocations of trade were open to them, on full equal terms with man, they would be powerful for good. By allowing woman to vote you elevate the franchise—by allowing her to hold office, you purify and elevate the places she occupies—by allowing her the practice of the different professions, you place around them a character of respectability and influence that would soon be favorably felt, throughout all the grades of society. Woman can and should be useful in all the channels of business—in all the varied scenes of life, and she would be, if allowed to occupy the position she is justly entitled to. Give her the ballot, and elections will be purified—their decisions will command respect and confidence—education will be fostered—shoddy will become an object of ridicule and contempt—the apeing of foreign "can can" fashions will become a reproach to those who follow them, and America will become what she should be, a nation combining all the desirable elements that go to make a people virtuous, Christian and happy. I want to see the day, when the women of the country can think of something besides fashion and dress. I want them to set an example to the world, and show their refinement by intelligence and common sense, rather than by the fashion of their dress, or the folly in extravagant equipages. Give our fashionable women some useful employment—some practical subject of daily discussion, and its beneficial effects would extend throughout the country.

Women—too many of them—are too useless. They are nothing but butterflies, and what makes them such, is the want of culture in the right direction. They must be educated to the proper duties of life—they must be made more useful—they must feel that while they demand and should enjoy equality of rights in all respects with men, that they are potent in opening the paths that will, when trod by all, elevate us as a nation in the scale of greatness, in the broadest sense in which that word will apply. THE REVOLUTION must go forward, until every woman votes—until every court has its female advocate—until every learned profession and every respectable business has its due proportion of female intellect to work and guide it. Then may we expect to see the poor protected—the young and feeble encouraged, and that inequality between wealth and poverty, that is now growing so rapidly and stalks so boldly through the land, is done away with.

I am not sure that there is any hope of reforming the currency until women wield their influence in the halls of Congress. See the pernicious effect of our banking system as exemplified the past twenty days! Does anyone believe that if greenbacks had been furnished by

the government to any one that wanted them and could furnish the government securities to command them instead of the bills furnished by the National Banks, that we should have had the stringency in money that has been so much talked about, and complained of, and felt by all business men within the last twenty days? By no means. The Bank of England furnishes the currency of Great Britain, and in twenty-two years it only varied \$2,000,000. The government should furnish the currency—give it to any one who will secure and pay for it. In this way it will be stable, reliable and beyond the reach of ups and downs of banks of circulation, as they now exist, and are controlled by unscrupulous speculators. No business can be successfully sustained that has to depend upon such a vacillating circulation. These money panics are, nine times out of ten, artificial, produced by the bankers, to benefit the Shylocks that live on the misfortunes and necessities of their neighbors. Specie payments could be reached within a year without the least difficulty, if banks of issue were out of the way, and the government furnished the currency, and secured security and interest therefor. Government could redeem their own issues at first say for 15 per cent. premium, for a time, and 13 per cent., and so on until greenbacks should be convertible into gold and silver at all times. The profit to the government at 5 per cent. interest, on \$600,000,000 of greenbacks, would reach, over and above all charges, say \$25,000,000 per annum. In fifty years, this would extinguish our national debt.

THE MONEY MARKET

was easy at the close of Saturday, the supply being so abundant that borrowers were supplied freely at 6 to 5 per cent., and at the very close balances were offered at 2 to 3 per cent. till Monday. The weekly bank statement is favorable and shows a considerable gain in the legal reserve of the banks and an expansion in loans. The loans are increased \$2,273,192, and the deposits \$5,136,586; specie, \$1,038,581, and legal tenders, \$2,676,610. The circulation is decreased \$376,188.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	April 17.	April 24.	Differences.
Loans,	\$255,184,882	\$257,458,074	Inc. \$2,273,192
Specie,	7,811,779	8,850,360	Inc. 1,038,581
Circulation,	34,436,769	34,060,581	Dec. 376,188
Deposits,	172,203,494	177,340,080	Inc. 5,136,586
Legal-tenders,	51,001,288	53,677,898	Inc. 2,676,610

THE GOLD MARKET

was weaker at the close of Saturday, and ranged during the week between 134½ and 133½ as the extremes.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
Monday, Ap' 17, 133½	133½	133½	133½	133½
Tuesday, 20, 133½	134½	134½	133½	134
Wednesday, 21, 134½	134½	134½	134½	134½
Thursday, 22, 134½	134½	134½	134	134½
Friday, 23, 133½	133½	133½	133½	133½
Saturday, 24, 133½	133½	133½	133½	133½

THE FOREIGN EXCHANGE MARKET

was quiet on Saturday, prime bankers sixty days sterling bills being quoted 108½ to 108½, and sight 109½ to 109½.

The exports of specie during the week were \$577,625, making the total since January 1, \$10,345,188.

THE RAILWAY SHARE MARKET

was active and advanced at the close of the week.

The following are the closing quotations:

Cumberland, 29 to 34; W. F. & Co. Ex., 33 to 33½; American, 40½ to 41½; Adams, 60½ to 61; United States, 66½ to 67½; Mott's Union, 15 to 16; Quicksilver, 21½ to 22½; Canton, 62 to 63½; Pacific Mail, 94½ to 94½; W. U. Telegraph, 43 to 43½; N. Y. Central, 169½ to 169½; Erie, 33 to 33½; Erie preferred, 51 to 53½; Hudson

River, 149% to 149%; Reading, 95% to 95%; Toledo, Wabash & W., 72% to 73%; Toledo, Wabash & W. preferred, 78 to 79%; Mil. & St. Paul, 76% to 77%; Mil. & St. Paul preferred, 84% to 85%; Fort Wayne, 135% to 135%; Ohio & Miss., 33% to 33%; Mich. Central, — to 144; Cleve. & Pitts., 92% to 92%; Lake Shore, 98% to 98%; Rock Island, 136% to 136%; North Western, 84 to 84%; North Western preferred, 96% to 96%; Mariposa, 22% to 22%; Mariposa preferred, 43% to 43%.

UNITED STATES SECURITIES

were strong and advanced at the close of Saturday.

Flisk & Hatch, 5 Nassau street, report the following quotations:

United States sixes, registered, 1881, 117% to 117%; United States sixes, coupon, 1881, 117% to 117%; United States five-twenties, registered, 1862, 112 to 112%; United States five-twenties, coupon, 1862, 121 to 121%; United States five-twenties, coupon, 1864, 116% to 116%; United States five-twenties, coupon, 1865, 118% to 118%; United States five-twenties, coupon, 1865, January and July, 115% to 115%; United States five-twenties, coupon, 1867, 115% to 115%; United States five-twenties, coupon, 1868, 115% to 115%; United States ten-forties, registered, 105% to 106%; United States ten-forties, coupon, 106% to 106%.

THE CUSTOM DUTIES

for the week were \$2,677,659 in gold against \$2,450,028 \$2,730,795 and \$2,743,222 for the preceding weeks. The imports of merchandise for the week were \$5,855,230 in gold against \$7,558,167, \$7,982,823, and \$7,682,492 for the preceding weeks. The exports, exclusive of specie, were \$3,689,819 in currency against \$3,617,338, \$3,878,964, and \$3,685,396 for the preceding weeks. The exports of specie were \$597,625 against \$68,575, \$326,350, and \$335,585 for the preceding weeks.

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